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CONTENTS.

Leading Articles:
The Debate on the Treaty ... 777
The Argyllshire Election ... 777
Mr. Plimsoll on Royalty ... 778
Provision for Public Worship in Kent ... 778
Scottish Church Notes 779
Literature:
Tent Work in Palestine ... 780
Dr. Fisher's Beginnings of Christianity ... 781
English Men of Letters 782
The Magazines—August ... 782
The Bishoprics Bill ... 783
Purchase in the Church—Didsbury ... 785
Summer Work of the Liberation Society ... 786
The Burials Question in the Balearic Islands ... 786
Ritualism at Bradford ... 786
Bunhill Fields ... 787
Murder of Native Christians in China ... 787
Church-rates in Southwark ... 787
The Church of England Working Men's Society 787
Election Intelligence ... 787
The Week ... 789
Sketches from the Gallery ... 790
Correspondence:
Preparations for the Next General Election ... 791
The Liberal Policy ... 791
Women's Suffrage ... 791
The late Professor Herbert's Sermons ... 791
Religious and Denominational News ... 792
Colleges and Schools:
Tettenhall College, Wolverhampton ... 793
University College School ... 794
Cyprus ... 794
Epitome of News ... 795
Gleanings ... 795
Miscellaneous ... 796
Births, Marriages, and Deaths ... 796
Advertisements ... 796

THE DEBATE ON THE TREATY.

It cannot be maintained that the recent debate was as a whole worthy of the great question discussed. There were few tokens of deep feeling or strong conviction. Mr. Lowe, indeed, uttered with stinging force some salutary truths; Mr. Forster spoke with the massive common sense that often distinguishes him; Sir William Harcourt was weighty and incisive. On the part of the Opposition, Lord Sandon, in a speech that surprised both friends and foes, expressed with somewhat juvenile eloquence the sincerity of a weak judgment under the spell of stronger and less innocent natures. Mr. Cross endeavoured to bring his art of plausible and candid statement to bear upon the new Asian mystery. But the one speech that redeemed the debate from a generally dead level of common place, and for a while at least roused the House to that clash of opposite and equally intense convictions usually expected on a great occasion of national controversy, was the utterance of Mr. Gladstone. The wide range of his survey, the delightful facility of thought and word, the keenness of his eye for detailed illustration, the supremacy of his intellectual power, remind us of words applied to a poet, but equally applicable to a great orator:—

> The pride and ample pinion
> That the Theban eagle bare,
> Sailing with supreme dominion
> Through the azure deep of air.

For a while, at least, the people's representatives were recalled from the fustian and rhodomontade about British interests and British power that passes for patriotism, and forced to contemplate the higher policy resulting from an application to nations of the golden rule to "Do unto others as we would that they should do unto us." Coming generations will recognise in this man a moral force more precious than all his intellectual gifts. And on this occasion the single-eyed purity of the foreign policy he advocated was illustrated and confirmed by the patience and dignity with which he referred to the gross, and in these times unparalleled, insult offered to him by his victorious rival.

It is ridiculous to say, as able editors echoing windy speakers have done, that Mr. Gladstone suggested no alternative policy. As we have urged before, a critic of the Government has a full right to go back to their main blunder about the Berlin Memorandum, and is not in the least called upon to say what he would afterwards have done to remedy the mistake he is condemning. But Mr. Gladstone went beyond what could have been justly required of him. The Berlin Congress afforded an opportunity for retrieving the error of an insular and isolated policy previously pursued. A frank, loyal, and open agreement with the Powers of Europe in enforcing the decencies of civilisation upon Turkey, and an influence consistently thrown on the side of oppressed or germinant nationalities—surely this is an intelligible policy; and it is a very different one from the course pursued by the Government. One of the most forcible passages of Mr. Gladstone's speech was that in which he contrasted the indignation of the Ministerialists at the suspicion of a secret agreement between Russia and any other Power, with their unscrupulous self-gratulation when the secret agreement happened to be made with this country. But finer still was his invective against the shameful degradation of English influence to the advantage of Continental despotism and the hindrance of popular emancipation. "What, as an Englishman, I am disposed to expect and desire from English Plenipotentiaries in a foreign Congress is this—That, representing as they do a country which holds itself to be the freest of all nationalities in Europe, they should, when the great States meet in Congress, as the representatives of the views and principles which prevail in England, always lean towards the side of freedom and away from that of servitude." As he proceeded to show how different from this had been the conduct of our Plenipotentiaries, he was interrupted and contradicted, most probably by honourable gentlemen who had hardly cared to alloy the pleasures of the "best club in London" with the repulsive study of protocols. Thereupon Mr. Gladstone, with something of a triumphant pleasure in the provocation, poured forth instance after instance in proof of his assertions. It was left to France, against the voice of England, to make the Sultan dependent on the approval of Europe for the employment of Turkish troops in Roumelia. It was the British Plenipotentiaries who, by proposing to strike out the word "definitely" from the recognition of Montenegrin independence, would have cast a doubt upon its permanence. It was the British representatives who, against the voice of the Congress, insisted on saddling Servia with a capitalised sum in lieu of the tribute from which she had freed herself by force of arms. In a word, "on every question that arose a voice was heard in the tone of Metternich rather than in that of Mr. Canning or Lord Palmerston, or Lord Russell." When the Ionian Islands were ceded to Greece, a desire was expressed by the two latter statesmen to procure also the cession of Thessaly and Epirus. The Porte was then, of course, unwilling, and the circumstances were unfavourable. And now, when all circumstances pointed in that direction, it was left to France to propose the arrangement, while England effectually opposed it. Space will not allow us to recall the powerful exposure of the Asiatic Convention that followed. But the warning voice raised by Mr. Gladstone, Mr. Lowe, and others on the Ministerial abuse of the royal prerogative in entering upon so revolutionary a course without even condescending to inform Parliament, will issue in practical measures of precaution in the better days that are to come. How long it may be before those days arrive we shall not venture to predict. But there is one member of society who, though his avocations are of a humble character, will do more to recall the nation to its senses than all the eloquence of orators. The tax-gatherer is not usually a welcome visitor. But next year Liberals whom he leaves with lightened pockets will have at least the consoling thought that he is a missionary of common sense and right reason to all the Jingoes around them.

THE ARGYLLSHIRE ELECTION.

Several circumstances combine to make the approaching election for Argyllshire one of unusual interest. The Marquis of Lorne, the late member, has supported the policy of the Government on the Eastern Question; having, it is popularly supposed, taken the Court view, instead of that so earnestly upheld by the Duke of Argyll, his father. It is not surprising therefore to find that he is now appointed Governor-General of Canada, in succession to Lord Dufferin. The appointment is a clever and popular one; but whether it will be successful also remains to be seen. In making it the Government has evidently had an eye to business; since, besides pleasing both the Queen and her Canadian subjects, it hopes to secure a seat in the House of Commons for a supporter, not on the Eastern Question alone, but on all occasions. Hence the Marquis of Lorne's appointment is at once followed by the appearance of Mr. Malcolm as a Conservative candidate for Argyllshire; and that gentleman has resigned his seat for Boston that he may engage in the contest. This fact alone indicates that there is considered to be a possibility of success, and as Mr. Malcolm is a local man and is personally popular, it may be that the hope of success is a reasonable one. It is stated that there has been no contest in the county since 1837, and therefore there is plenty of room for speculation as to the result, which will, we have no doubt, be anticipated with interest in the South, as well as throughout Scotland.

The position of the Duke of Argyll in regard to the election is one of its special features. He is a great landowner in the county, and, as a matter of fact, the representation of the county has gone with the dukedom; and the question now is whether the link which has so long connected the House of Commons with Inverary Castle is to be broken. We will not ask whether his Grace is to keep his own, but whether he is to have the satisfaction of seeing Argyllshire once more represented, not only by a son, but by one who sympathises with him in his political principles, or whether the county is to become a prize won by Scottish Toryism?

Had this election taken place but a very few years ago, we should have no doubt as to the answer which would be given. The Liberals of the county would have stood by the Liberal duke, and have been proud, as well as ready, to return one of his house. But then the Patronage Act had not been passed, and disestablishment had not become a burning question in Scotland. The duke has a candidate ready in the person of another son—Lord Colin Campbell; but where is Lord Colin in regard to this pressing topic? His address does not tell us. His politics "are generally those which have been the politics of my family for many generations — politics guided by the principle that moderate changes, made cautiously on the ancient lines, are the best means of maintaining and strengthening the institutions of the country." Nothing can be vaguer than that; nor, we may add, less satisfactory. The formula could probably be adopted by many representatives of Tory houses, and the additional statement that Lord Colin is in favour of extending the franchise in counties, and regards with anxiety the engagements entered into by the Government in Asia Minor, do very little indeed to distinguish the young lord from young lordlings of a strictly Conservative type.

Mr. Malcolm, on the other hand, while he is much more emphatic on the Eastern Question,

says plainly that he is strongly opposed to interference with existing arrangements in Church matters, and thinks that money once devoted to the support of religion should not be devoted to secular purposes, however laudable in themselves. Will Lord Colin Campbell say "ditto to Mr. Malcolm," or will he speak in the sense of Lord Hartington and Mr. Gladstone—supposing that he cannot speak as decisively as Mr. Baxter, Dr. Cameron, Mr. Trevelyan, and other Scottish Liberal members? It is a crucial question for his lordship, and, as he has perhaps discovered by this time, one that cannot possibly be evaded. Every election in which the Tories have recently fought in Scotland has turned, more or less, on disestablishment, down to that which took place in the Haddington Burghs on Saturday; and it will, we have no doubt, be so in Argyllshire.

That being the case, we think that, difficult as the position of the Duke's son undoubtedly is, it would have been less difficult had he boldly dealt with the question in his address, as his opponent has done; instead of waiting to have his opinions extracted from him by the process of "heckling," in which Scotch electors are so expert. But there is yet time for him to speak in a way which will save the Liberals of the county from embarrassment, and possible defeat—at least we hope so. They are not likely to be unduly exacting, any more than the advocates of disestablishment have shown themselves to be so in other constituencies. But if the Liberal candidate should, unfortunately, declare himself to be in favour of upholding the Establishment, and unwilling to co-operate with the Liberal party in assailing it when the proper time shall have arrived—why, then, we hope that the supporters of disestablishment in Argyllshire will let his lordship fight it out with Mr. Malcolm without their aid!

A short time ago we should have hesitated to give such advice; but the Eastern Question has now reached a stage when it is not necessary to subordinate to it all others. Mr. Malcolm's return will do no harm; while it may do a great deal of good. It will show that even dukes of great territorial influence must yield to circumstances, and the Duke of Argyll in particular, that in helping a Tory Government to pass the Patronage Bill, in defiance of the wishes of Free Churchmen, he was giving expression to his own views, and not to those of the mass of Scottish Liberals. It will not be pleasant to the Liberalism of Scotland to lose Argyllshire; but the experience will be salutary, and at the general election it will be possible, and perhaps easy, to return a candidate of more advanced opinions on politico-ecclesiastical questions. Until, however, facts show it to be useless, we shall hope to have it in our power to wish for the success of the duke's son; even though that may involve a defeat, to some extent, of the views of the duke. It is the Argyllshire Liberals who have to be represented in Parliament, and we trust that they will be true to their principles, whatever may be the immediate issue.

MR. PLIMSOLL ON ROYALTY.

On the third reading of the bill for making an additional grant to the Duke of Connaught, Mr. Plimsoll moved its rejection in a short but significant speech. It is very easy for superfine reviewers attached to the anti-Constitutional party at present supreme to turn common-sense into ridicule. But common-sense has a sturdy habit of persistency, and finds little difficulty in surviving the sort of laughter that is proverbially evanescent as the crackling of thorns under a pot, and is similarly limited in its purpose of keeping the pot boiling. Mr. Plimsoll is a man who makes no pretensions to great intellectual gifts, but he has what is far better, a generous heart; and his feelings are quick to discern any practical issue that has an important bearing on the welfare of his poorer fellow-countrymen. His is one of those rare but noble natures that are capable of entirely subordinating self to the fulfilment of a disinterested mission. It was only his intense devotion carried to a pitch of supreme indifference as to the appearance he might make before Parliament or the world, which aroused the county and the Government to the necessity for prompt action to protect merchant seamen against the owners of unseaworthy ships. And whatever the dawdlers of the clubs may think, when such a man makes an earnest protest against encroachments of the loyal prerogative, his words will have weight amongst the multitudes where after all lie the sources of political power.

The position taken by Mr. Plimsoll was this. He had never opposed a grant to royalty before. He protested his loyal acceptance of the Constitution as it has been commonly understood. He maintained that under the rule of the Queen as carried on down to a recent time we had all the advantages without the disadvantages of a republican form of government. But now he had been told that the Queen by her prerogative could pledge the lives of her subjects and all the resources of the country, without consent of Parliament obtained, to such an engagement as the recent Convention with Turkey. If that were so he thought it was high time some change were made, and the prerogative curtailed. It may be objected that there is no very evident connection between such a position and the refusal to vote an additional ten thousand a year to the Duke of Connaught. It is certainly not the young prince's fault if the prerogative has been stretched. But, of course, Mr. Plimsoll knew very well that his amendment amounted only to a formal protest, and constitutionally it was strictly in order. For the grant is in point of form made to the Queen for the purpose of enabling her to make adequate provision for the prince on his marriage. And all precedents are in favour of making any abuse of the prerogative a reason for limiting or withholding supplies.

Of more importance, however, than any mere point of form is the substantial question thus raised. Supposing the official interpretation of the prerogative to be correct, is it safe to leave it where it now stands? The Crown has the power of declaring war, of making peace, or of entering into any engagement with foreign Powers apart altogether from the consent of Parliament. The check with which we are asked to be content is this, that after such engagements have been made Parliament has the power of refusing the money needed to carry them out. Hitherto this arrangement has worked fairly well, at least in recent times, because the prerogative has never been strained. As Mr. Lowe put the matter very forcibly, the Crown has the power of making an earl out of every cobbler in London. But if it were exercised in such a manner as to bring nobility into contempt such a prerogative would not last very long. So, granting that the Crown has the right to make treaties at its own discretion, the idea hitherto has been that this discretion will always be exercised on the advice of Ministers responsible to Parliament, and that these Ministers, in discharge of their responsibility, will take fitting opportunities of communicating their advice to Parliament before it is too late. Now, however, we are told that the Crown is not to be hampered in this way. The prerogative is not to be regarded as a convenient method of giving freedom and promptness to the action of the Government in carrying out a Parliamentary policy. It is to be wielded as a real remnant of despotism.

A sinister shade is given to such doctrines by circumstances in themselves trivial. If the Crown is to decide questions of foreign politics apart from Parliament, why not also apart from the advice of Ministers? Is that the meaning of the innovation reported in regard to the Berlin Treaty, where it is said the signature of the Queen alone appears without the counter-signature of Ministers? And is the *Quarterly Review* inspired in its obsequious flattery of royal superiority to ordinary human knowledge? But then it is urged that no danger to liberty can practically arise, because in the present condition of England no monarch could ever carry out a foreign policy in opposition to public opinion. That may be; but there are different modes of appealing to public opinion; and in the selection of the mode lies all the difference between Constitutional Monarchy and Imperialism *à la* Louis Napoleon. The English method is to reach public opinion through Parliamentary debates. The "Imperial" method is a "plébiscite." And it is that to which we are coming, if the present unworthy policy is pursued of lifting the Throne on the shoulders of the tumultuous Jingoes. The Crown will be driven to the invention of a succession of theatrical strokes of policy calculated to dazzle the vulgar and rouse the applause of the mob. The ingenious brain that now directs the Ministry has conceived of many startling and effective combinations. But never did the novelist of "Young England" imagine anything so potent in mischief to Crown and nation alike as the direct alliance of the ancient Throne of England with the arrogant self-assertion and irresponsible passions of music-hall mobs.

PROVISION FOR PUBLIC WORSHIP IN KENT.

Some two years ago there was published a little volume containing full statistics of the church accommodation provided by all religious bodies throughout the county of Derbyshire, which excited at the time a good deal of attention. The information was obtained and put into shape by the Rev. Goodeve Mabbs in a very workmanlike way, so as to illustrate many important religious and ecclesiastical problems and throw light upon the relative position of the several denominations in that Midland county. We have never yet heard that the vast mass of facts which Mr. Mabbs collected and arranged with so much clearness and painstaking care, has ever been challenged, much as the broad conclusions militated against the exclusive claims of the Established Church. The compiler took the wise precaution of seeking for his information from the persons best qualified to furnish it, and of giving a list of each separate place of worship, with its sittings in every town, parish, and village of the county.

We are very glad to welcome another book of the same character, and compiled on the excellent model of the Derbyshire statistics, relative to the county of Kent.* The information contained in these hundred pages "has," as is remarked in the introduction, "been obtained with great labour and at considerable expense," which has, we believe, been defrayed by a gentleman resident in the county well known for his munificent support of religious institutions. The statistics, which have been collected by agents specially employed for the purpose in every union of Kent, are published "for the information of those interested in the matter, and to serve as a guide in concerting practical evangelistic work." No effort has been spared to ensure the correctness and completeness of the returns, doubtful or disputed cases being decided by measurement of the sittings in question; and, as in the case of Derbyshire, a list is given of each place of worship referred to in the tables. Thus "those who affect to despise statistics upon the convenient plea that statistics may be made to prove anything, have thus afforded them the opportunity of *trying* whether they can make them prove anything greatly at variance with the facts affirmed." The book is divided into several sections. The first contains a preliminary review of the county and its population; the second discusses the requisite and existing religious accommodation; the third deals with the local distribution and the accommodation; the fourth shows the provision made by the several denominations; and the fifth contains a summary of the principal results.

The intrinsic value of the statistics contained in the present volume is enhanced by the special characteristics of the county to which they relate. Part of Kent is comprised within the metropolitan area, comprising some of the most densely populated and spiritually destitute districts of London. It is also the seat of the Archiepiscopal See of Canterbury, of which the Primate of all England is the head. The book on Derbyshire, to which we have referred, had regard to a Midland county with a mixed agricultural and mining population of about 400,000 souls, but with no towns of the first class. The present volume concerns a county which comprises such large centres of popula-

* *Provision for Public Worship in the County of Kent.* A full analysis of the accommodation provided by all religious bodies in the division districts and parishes of the county, compiled from special returns. (London: Bemrose and Sons, 10, Paternoster Buildings.)

tion as Greenwich, Woolwich, and Deptford, as well as some of the most thinly-peopled agricultural districts, which is bounded on one side by the Thames, and on two sides by the sea, and which can boast of several important sea-ports and watering places, and many of our largest military and naval establishments. The population of Kent in 1871 was 824,294, and is now probably not far short of a million, and the compiler of the returns before us states a number of valuable conclusions drawn from the distribution and shifting of this heterogeneous population.

We have no space at the present time to enter upon a careful analysis of the mass of statistical information as to the religious accommodation in the county of Kent contained in the volume before us. This we reserve for a future number, and must be content with giving the following interesting summary of the leading results of the inquiry as stated by the compiler:—

SERIOUS DEFICIENCY OF ACCOMMODATION AND FALLING-OFF IN THE PROPORTIONATE SUPPLY.

The deficiency in the accommodation for public worship in Kent is very serious. It amounts to 123,500 sittings. So that, if all who are able to attend public worship wished to do so, that number of persons would be excluded. If, as is probably the case, the measure of the deficiency noted is also the minimum measure of the existing indifference of the people with regard to public worship, how great must be the need for wisely directed evangelistic efforts! About 13½ per cent. of the people, that is, nearly one-fourth of those able to attend religious services at one time, are excluded from attendance and do not complain of the fact.

This is the more serious because the deficiency is relatively increasing. There has been an increase of accommodation since 1851 to the extent of about 104,000 sittings: but there has been a much greater proportionate increase in the population. In 1851 the gross provision made in the county (*i.e.* including the surplus sittings of certain localities, which are therefore practically useless) was sufficient for 53·1 per cent. of the population. Now the gross provision, including also sittings in course of supply, amounts only to 47·6 per cent.; while the net or available provision is sufficient only for 44·5 per cent. Comparing the *gross* provision made at both periods, a falling off to the extent of 5½ per cent. appears in the accommodation supplied. This is an ugly fact. What are the churches prepared to do in order to grapple with it?

PREPONDERATING NEEDS OF URBAN DISTRICTS.

The great majority of the deficiencies, and those most serious in degree, are found in the urban districts. With nearly three-fourths of the population compressed into about one-fifth of the area of the county, this was to be expected. The gross deficiencies in these urban districts amount to nearly 107,000, or more than five-sixths of the whole. Where the population is dense, it is more easy to overlook deficiency of provision than where it is sparse. Moreover, in the former the needs increase more rapidly than in the latter. Hence, while in the rural districts the gross provision is for 57·91 per cent. of the population, or within a fraction of their requirements, in the urban districts it is only enough for 43·38 per cent, or almost exactly three-fourths of their needs.

Similarly, the greatest deficiencies in the urban districts are to be found where the population is most dense, viz., in the metropolitan area of the county. It amounts to about 49,000 sittings, or nearly one-half of the whole urban shortcomings. Within the metropolitan districts the provision is only sufficient for 37·78 per cent. of the people, so that more than 20 per cent. able to attend upon public worship are living in a state of indifference to public religious ordinances, and, even if they were disposed to attend them, have not the opportunity of doing so. While in the parish of St. Paul, Deptford, within the metropolitan limits, the existing provision is sufficient for barely more than one-half of those needing it, and the deficiency amounts to the very serious figure of more than 15,000 sittings, or about one-half of the total metropolitan deficiency, in that parish provision is made in places of worship for less than one person in every three of the inhabitants. What becomes of the rest?

. . . . . .

The suburban sub-districts adjacent to the metropolitan area have a deficiency of more than 11,000 sittings. In these the population is very rapidly increasing. The provision made is 42·81 per cent., showing a deficiency of more than 15 per cent.

WASTED SITTINGS.

Allowing for sittings available to supply the deficiencies of neighbouring parishes, there are in Kent nearly 29,000 sittings in excess of the local needs of the parishes where they exist. For ordinary purposes they are practically useless. These wasted sittings would be equal to about ninety-three average places of worship in Kent. . . . .

In some cases denominational competition is clearly a cause of excess; but these cases appear to be much fewer than in some other parts of the country. In several parishes, however, there are places of worship of three denominations (including the Established Church) where two would probably have been sufficient, and therefore much more *efficient*.

RELATIVE PROVISION BY THE ESTABLISHED CHURCH AND THE FREE CHURCHES.

Of the existing places of worship in Kent, the Established Church provides 627, and the Free Churches supply 763. But of the sittings 58·67 per cent are provided by the Established Church, and 41·33 per cent. by the Free Churches collectively. Thus about 256,400 sittings belong to the former, and about 180,600 to the latter. The Established Church has, therefore, a preponderance in Kent which it lacks in some other counties.

Nevertheless a very important change in the relative provision by the Established Church and the Free Churches has been going on during the last quarter of a century. In 1851 the provision made by the Established Church amounted to 65·29 per cent. of the whole, and that made by the Free Churches only reached 34·71 per cent. During that interval the Established Church has relatively lost, and the Free Churches have relatively gained, to the extent of 6·62 per cent. Upwards of 42,700 additional sittings have been provided since 1851 by the Established Church; but close upon 67,000 have been supplied by the Free Churches. The sums raised by the Established and Free Churches for church building and restoration are summarised on page 00.

The preponderance of Established Church accommodation is much greater in the rural than in the urban districts. In the former it amounts to 69·14 per cent., or nearly seven-tenths of the whole; while in the latter it is only 53·79, or rather less than six-elevenths, a difference of nearly 15½ per cent. On the other hand, while the Free Churches provide only 30·86 per cent. of the existing accommodation in the rural districts, in the urban districts they provide for 46·21 per cent. In some parts of the urban districts, as for instance in the eight local board districts, &c., the Established Church supplies scarcely more than 51 per cent. of the accommodation; but in the metropolitan area it rises to 55 per cent., and in the suburban districts contiguous it reaches 56 per cent. Nevertheless in the former it provides for barely 21 per cent. of the population, and in the latter for 24 per cent.

. . . . . .

RELATIVE POSITION OF FREE CHURCH BODIES.

The only one of the Free Church bodies, referred to in the census of 1851, which has retrograded in relation to the population, is the Baptist. During the interval they have provided fifty-four fresh places of worship, and more than 9,000 sittings; but they have lost relatively the small proportion of 0·5 per cent. The Presbyterians, with eight fresh places of worship and nearly 3,000 extra sittings, have gained 0·2 per cent. The Roman Catholics, with 13 fresh chapels and about 5,000 additional sittings, have gained 0·3 per cent. The Independents, with 42 fresh places of worship and about 15,000 extra sittings, have gained 0·1 per cent. And five Methodist bodies taken together—viz., the Methodist New Connexion, the United Methodist Free Churches, the Bible Christians, the Primitive Methodists, and the Wesleyan Methodists—which are all practically included under the term "Wesleyan Methodists" in the census of 1851—with 71 new chapels and about 24,000 extra sittings, show a united proportionate increase of 0·5 per cent.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Another significant election has taken place in Scotland. The Haddington district of Burghs became vacant by the resignation of Sir H. F. Davie, and two candidates entered the field—Lord William Hay, a brother of the Marquis of Tweeddale, and Sir J. Grant Suttie, a local landed proprietor, and a son-in-law of the Duke of Roxburgh. Sir J. G. Suttie was the Tory nominee; but the great card which he played was *the Church*. In the very first paragraph of his address he announced himself as a determined friend of the Establishment, and the battle from first to last was fought out on that issue. Now no doubt the constituency has hitherto been a Liberal one, and the candidate selected to fly the flag of the Church was a very poor affair; but it would be difficult to find a district of Scotland where the cry of the *Establishment in danger* was likely to call forth a heartier response; and, when the parochial clergy were seen everywhere taking their places upon the platform at the public meetings, and working with a desperate energy as canvassers among their flocks, in private there were some misgivings raised as to what might be the result. These gentlemen and their friends, then, may well begin to reflect when the result was made known as follows:—

Lord W. Hay	...	...	...	881
Sir J. G. Suttie	...	...	...	651
Majority for the Liberals				230

Lord William was, naturally enough, a little cautious in speaking about Disestablishment. He did not say in so many words that he would vote for it, but his whole leanings lay that way, and he is not likely to be less in favour of such a readjustment of our ecclesiastical position now that he has seen what he has to expect in the future from "the Church" in Scotland! Its whole influence was directed undisguisedly to keep him out of Parliament. I hope candidates on the Liberal side will take note of the fact. They will gain nothing by shilly-shallying. Keen supporters of the Establishment will vote against them however trimmingly they may state their relation to it, while the attempt to sit on two stools is exceedingly apt to cool the enthusiasm of those on the other side, on whose devotion their success really depends.

In any case, you may take note of it as a significant circumstance, that the Church has fought another battle in very hopeful circumstances, and has conspicuously lost.

After the discreditable vote in the House the other night, a dissolution is not likely to be thought of immediately. And it is, perhaps, just as well. England (not Scotland, I am thankful to say), seems for the moment to be living in a dream, and if an appeal were made to the country just now, Lord Beaconsfield would probably go back to power with another lease of his majority. Even a year's delay will be sufficient to waken people up to the true state of things. A penny or two on the Income-tax will do that, if nothing else can. At the same time, it must be rather trying to the many who have already begun to bestir themselves to secure if possible an entrance to St. Stephen's to have the matter left so long in suspense. One prominent advocate of Disestablishment has actually broken ground in the district which he hopes to represent—Mr. J. Dick Peddie. The Kilmarnock folk are said to be dissatisfied with Mr. Harrison, and they will be well off if they secure Mr. Peddie instead. On the other hand, Dr. Begg has been named for Edinburgh! The doctor has a good many qualities to recommend him to such a constituency. He is a Tory. He is strongly Pro-Establishment. His Protestantism is of the most pronounced description. And on the popular side, he is a political economist and social reformer. Add to all that, he is a capital speaker, and you will see that he might really hope to command a considerable following if he were to stand. But his age is against the idea of his becoming a candidate. I can conceive that if he had been younger he would not have been disinclined to look towards Parliament. But to a man of seventy his own arm-chair at home must have overpowering attractions, and I daresay that when the Edinburgh people begin seriously to think of who is to occupy the seat of Mr. Cowan they will look elsewhere than to Dr. Begg.

That the seat of Lord-Advocate Watson will be contested is certain. Mr. Watson has not held his own in the House, and even his professional brethren are irritated at the change for the worse which has come over his office in his hands. Time was when in the hands of Jeffrey, and Moncrieff, and others, the lord-advocate was really the Secretary of State for Scotland. Now Mr. Cross does all the work that is done (and it is not much), while Mr. Watson acts as his head clerk.

I have not referred to the fact, of which, however, you have yourself taken notice, that the Established Church defenders have resolved to abandon the policy of a masterly inactivity. They have formed an association, the distinct object of which is to promote agitation in their interest. It is not for me to judge of the wisdom of this step, but everybody can take note of its significance. Not very long ago a conference was held in Edinburgh, the result of whose deliberations was a resolution to treat the disestablishment cry with silent and sovereign contempt. That such a resolution has been so soon departed from, speaks volumes for the effectiveness of the work done on the other side.

In such times the comparative strength of the churches is naturally much discussed. The Edinburgh Tory paper, the *Courant*, has been proving, much to its own satisfaction, that the Establishment is growing stronger and stronger, and its enemies weaker and weaker. Principal Tulloch also sends most flattering statistics to the *Times*. I venture to assure you that the Nonconformists of Scotland read such utterances with unruffled equanimity. You know what a difference there is between an army *on paper* and an army *in the field*, and our friends in the Establishment forget that *we have no respect whatever for their communicants-rolls*. If their worshippers on any Sabbath Day were counted, other and very different results would appear.

The great speech in support of Lord Hartington's motion which Mr. Gladstone delivered in the House of Commons on Tuesday last is about to be republished. It will be revised by the right hon. gentleman.

Literature.

"TENT WORK IN PALESTINE."*

The Committee of the Palestine Exploration Fund are certainly to be congratulated on the wise choice of their staff for the task of surveying Palestine. The immense work done, and the great results gained, bear ample witness in this respect. In the short period of seven years it may be said that Western Palestine has been completely surveyed; and the present work, which is a more popular and less elaborate introduction (if we may so speak) to an exhaustive record, with large and minute maps, which will by-and-by be issued by the Palestine Exploration Fund, may, we would fain hope, do not a little to stimulate interest and curiosity on the subject. The trying nature of the climate, and the dangers arising from the wild and intractable character of the various races, have often rendered the work perilous; while even the Turkish officials, in spite of general orders from headquarters, have sometimes, as in the earlier stages of the work in Jerusalem, thrown unexpected impediments in the way. Lieut. Conder luckily found the course pretty clear as respects Turkish influence, and he was himself particularly fortunate, alike in escaping from fever and other evils, and from the attacks of the natives, though he was once or twice in danger, and had almost a providential escape in one affray, when he was somewhat wounded in the head. But his knowledge of the habits and the language of the Arabs stood him in good stead. He seems to have set about his task with great energy and great method and coolness; and if sometimes in his book he is a little inclined to leap to a conclusion a little easily, it is abundantly evident that he did his work in a most solid and thoroughgoing manner, never missing a chance, prospecting wisely, and yet getting over the ground quickly *and cheaply*, with well-husbanded resources; never losing sight of the great objects of the expedition. These Mr. Conder succinctly re-states in his introduction, especially in this paragraph:—

> The main object of the survey of Palestine may be said to have been to collect materials in illustration of the Bible. Few stronger confirmations of the historic and authentic character of the sacred volume can be imagined than that furnished by a comparison of the land and the book, which shows clearly that they tally in every respect. Mistaken ideas and preconceived notions may be corrected, but the truth of the Bible is certainly established on a firm basis, by the criticisms of those who, familiar with the people and country, are able to read it not as a dead record of a former world or an extinct race, but as a living picture of manners and of a land which can still be studied by any who will devote themselves to the task.

One of the first concerns of the expedition was, of course, the identification of ancient sites, the essential elements in which, in Lieut. Conder's words, are—"First, the suitability of the position to all the known accounts of the place; second, the preservation of all the radical parts of the name; third, in case of the loss of the name, definite indications such as measured distances or relative position of known sites." Our author is very clear as to the weight to be attached to tradition in such cases, telling us frankly that mediæval identifications are worthless, and Christian tradition little better unless confirmed by Jewish tradition. There are, however, a few cases in which these generally divergent and erratic streams were found on close scrutiny to coincide.

It is little to say in Mr. Conder's praise that he has thrown great light on many points in Scripture, and has worthily supplemented the labours of Robinson, and more recently of Anderson, Wilson, and Warren. The first field to which he applied himself was Shechem and Samaria, giving us in earlier chapters on that subject not only a clear account of work done and picturesque descriptions of scenery, but a very valuable description of the people, expressing his conviction that the Samaritans are originally of the same stock with the Jews—the last remnants of the scattered Israel, the lost ten tribes, whose history has in all times excited curiosity in the minds of many people. This opinion he bases chiefly on their great resemblance to the Jews (which, however, some travellers have doubted), and on their ancient copies of the Pentateuch. "It is written in the Samaritan character, which closely approaches the most ancient forms of Jewish writing. It cannot be supposed that these Samaritans would have adopted the religion and sacred books of a nation they despised and hated, and the evidence of the character employed is in favour of the original copies having been made before the time of Ezra, when, according to the Rabbis, the square alphabet was adopted, before indeed the schism between Jew and Samaritan became so intense as it afterwards grew to be."

The next camp was in the Plain of Esdraelon, and included in this survey were some memorable sites, Endor, Nain, Tabor, and others. Lieut. Conder gives us this picture from a celebrated site;—

> The top of the mountain is composed of blocks of basalt, covered with grey lichen. The view is magnificent, extending from the Safed ranges on the North to Mount Ebal on the South, and from the peaks East of the great Hauran plateau to Carmel and the sea. Fifteen hundred feet below us is Nain, and North of this the plain in which the mediæval tradition supposed Abraham to have met Melchisedek, with unique outline of Tabor, the Nazareth rock, and distant Hermon. On the south side the broad valley of Jezreel is just below, and the villages of Kumieh and Shutta, seen almost in bird's-eye view on their little knolls, surrounded by long patches of arable land, whilst on the south side of the valley the limestone of the Gilboa ridge is twisted into wavy lines by the eruptive basalt beneath, and the range is seen, end on, as it were, rising shelf above shelf, while conspicuous on its knoll of rugged rock, Jezreel stands at the north-west horn of the crescent-shaped range, 500 feet above the bright pool of "Goliath's Spring," where the early Christians, by some curious misconception, imagined David to have fought the giant. On a clear autumn day the little Survey cairn was plainly visible on Mount Ebal at a distance of twenty-six miles. The prospect is, indeed, one of the finest in Palestine, with a variety of outline and extent of view rarely to be found.
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> The village of Nain lies below on a sort of spur to the north of Neby Duhy, and the road from Nazareth ascends in a hollow to the west of it. On the right of the road, yet farther west, are the rock-cut tombs, and thus the procession bearing the young man's body would have come down the slope towards the little spring westwards, meeting our Lord on the main road. The mud-hovels on the grey tongue of limestone have no great marks of antiquity, but the surrounding ruins show the village to have been once larger, and a little mosque called "the Place of Our Lord Jesus" marks, no doubt, the site of an early chapel. There are, as far as we could see, no traces of a wall, and I think we should understand by "gate of the city," the place where the road enters among the houses, just as the word is used often in Greek, and in modern Arabic in such expressions as "gate of the pass," "gate of the valley" and even "gate of the city," where no wall or gate exists.

The next chapter conducts us over the "Nazareth Hills"; and here we have glimpses of many sacred places, and much careful comparison and reference, but we must pause to note this welcome fact:—

> Twenty years ago Nazareth was a poor village, now it is a flourishing town. The freedom given to religious worship by the Turks has been, indeed, remarkable compared with the tyranny of Arab or Egyptian governors; thus two Latin churches, a Latin hospice, the English Church, and many fine houses have been built within the last dozen years or so, and hence the very white and new appearance of the town, of which they are the most prominent buildings.

Then we are led through the district of Carmel and Acre, and after that by Sharon, Damascus, Baalbec, and Hermon; Lieut. Conder enlivening the route by pleasant bits of picture and learning. After that we pass on to Bethlehem and Mar Saba, one of the curiosities of the neighbourhood of the former being the Cave of Khureitun, of which we have this description:—

> The cave at Khureitun is the most remarkable cavern in the country. The entrance is reached by creeping along a very narrow ledge on the side of a high precipice of hard limestone, in a magnificent desert gorge. The entrance is double and is protected by a great block of stone. The narrow passage leads to a great circular hall cut in rock, and from this other narrow winding passages run yet farther into the heart of the mountain; the windings are extremely intricate, leading from one chamber to another, the farthest being some 200 yards from the entrance. A whole day was spent in planning the place. For 100 feet I followed a long burrow, so narrow and low that I could only just drag myself along it, on my hands and knees, with a candle in one hand; huge bats flew into my face, and more than once extinguished the light, but I succeeded in reaching the very end, and in searching out the extremity of every other passage in this extraordinary cavern.
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> It appears probable that the whole of the caves and passages are formed by water action here and there, in the outermost chambers, the walls have been shaped with a pick, but the general character is not unlike other water-worn caverns in limestone country.

Two chapters are then devoted to Jerusalem, which, as Lieutenant Conder says, "would furnish matter for volumes, the more elaborate treatment being reserved. Lieutenant Conder modestly says, "that he hopes to find some other occasion of utilising notes, which represent the results of two seasons of constant prowling about the city, and of long study of its antiquities." The two main points of interest treated—namely, the Temple and the site of Calvary—are certainly presented in such a manner as to make us wish that he had more fully touched on others. The group of facts, however, which were described by Wilson and Warren remain as the basis. Lieutenant Conder has the skill to unite dry detail with picturesque arrangement and colouring, and in this respect may find more readers than his predecessors. With respect to his work in Jerusalem, it may be briefly noted that his chief contribution to our knowledge is the careful summary he presents of his researches, along with Mr. Schick, in the rock heights; a most elaborate plan of the rock-levels having been drawn up, bringing at once before the eye the discoveries of his predecessors in that respect, together with his additional knowledge. Slight though these additions are, Lieutenant Conder may well claim that they "have an interesting bearing on the antiquarian questions." The explanation which Mr. Conder offers relative to the "Holy House" and its courts, whether or not accepted in its fulness, deserves, as it will receive, the most careful consideration. The great value and the profound interest of these rock measurements is that now, though it is impossible in every point to be be absolutely exact, the general relative position of the hills on which Jerusalem was built can be approximately determined—a point which the excessive depth of *débris*, in some places amounting to over 100 feet, made very difficult. Lieut. Conder says:—

> With the materials collected I constructed a map, showing by contours at ten feet vertical intervals the apparent lie of the rock below the surface; and these form a continuation of Capt. Warren's map of the Temple Hill. After the contours had been drawn and submitted to Mr. Schick for criticism, I sent a copy to England. In 1874 new excavations were made, and the results entirely agreed with my contours. In 1876 further examination of the rock was obtained by Mr. Schick, and the measure over the length of 100 feet agreed again exactly with my contours. Still, the information is perhaps not sufficiently exact in some parts of the city to give certainty; and in deference to the valuable opinion of Major Wilson, I propose at present to publish, on a reduced scale, only the lines of the contours at intervals of fifty feet, concerning the general correctness of which there can hardly be any dispute. This is sufficient for the purpose in view; for, while the error of a few feet might be a blot in a plan aiming at perfect exactitude, an error of thirty or forty feet would not affect the matter at present under discussion, which is simply the relative position of the original hills on which the city stands.

Jericho, the Jordan Valley, Hebron and Beersheba, the desert of Judah, the Shephelah, Philistia and Galilee, are all treated in the same picturesque and attractive manner (full justice being done to the accuracy of Dr. Tristram's work in the desert), but we must content ourselves with a mere mention of these chapters, and go on to speak of the last five chapters of the work as particularly interesting, though some portion of these does not appear to bear so directly on the proper Survey work as others. Doubtless they will be read with pleasure by all who take the book in hand. The characteristics of Fellahin and Bedawin are not only very powerfully presented and contrasted, but something of ethnological value may be found in several of Lieutenant Conder's more speculative passages. "The Life and Habits of the Fellahin" forms a most admirably succinct and, in our view, masterly chapter. The Fellahin, he holds, are the descendants of the "pre-Israelite population, which, despite the fierce onslaught of the first Jewish conquerors under Joshua, was not entirely outrooted"; while, as he puts it, no greater mistake could be made than to regard the Bedawin, who are being driven further and further into the desert, as uncivilised, since "they have a peculiar civilisation of their own, which is suited to their wants, and a system of government, with recognised laws, which are strictly enforced." The glimpses we have too of Jews, Russians, Germans, and other residents in Jerusalem, show fine discrimination, and now and then graphic portraiture, as in the picture of the Jews singing in the synagogue with the curious swaying of the bodies of the singers. But the sketch furnished of that singular Pietistic German colony at Haifa and Jaffa indicates that Lieutenant Conder's interests are wide, and also that his curiosities are of a kind which can enable him to draw aid to his proper studies from very remote points. The closing chapter on "The Fertility of Palestine" is full of facts, and shows careful scientific comparison, alike in the fields of geology and botany as well as in Scriptural interpretation, though it is possible that some readers may not wholly agree with Lieutenant Conder in his idea that very little change has passed over Palestine since the days when it was widely inhabited and proverbially "fertile"—the "Good Land." He writes:—

> There are indications throughout the country of a certain amount of local change in the wild growth, and also of a decrease in the number of trees. The old wine-presses and towers, in Carmel, and in other parts, are now found in the middle of copses, which have evidently spread over ancient cultivated districts; but on the other hand, there are at present no forest laws, and the peasants hew, and even burn down, the trees for firewood (Halab), or cut off the roots (Kormah), which are dug up and also sold for burning; this wanton and wasteful annual destruction of the trees cannot fail to have materially affected the appearance of the land.
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> The water-shed of the country forms the limit of the thickets; the western slopes, exposed to the fresh sea-breeze, are covered with shrubs, the eastern are bare and desert; this natural phenomenon is no doubt unchangeable, and a minute examination of the country

* *Tent Work in Palestine.* By Claude R. Conder, Lieut. R.E., Officer in Command of the Survey Expedition. (London: Richard Bentley and Son.)

tends to show that the eastern districts, which are now without wood, were also treeless in Bible times.

The change in productiveness which has really occurred in Palestine is due to decay of cultivation, to decrease of population, and to bad Government. It is man, and not Nature, who has ruined the good land in which was "no lade," and it is therefore within the power of human industry to restore the country to its old condition of agricultural prosperity.

*DR. FISHER'S BEGINNINGS OF CHRISTIANITY.**

"The Beginnings of Christianity," where shall we find them? In heaven or on earth? If in heaven, are they to be numbered only among the multitude of good gifts which God has bestowed on mankind, and thus to be reduced to a level with man's own faculties and with the discoveries and inventions of these faculties? If on earth—and it is of the earthly beginnings Dr. Fisher treats in this volume—shall we find them, where we find the beginnings of Rome, in an age of legends, of which nothing is known but its darkness, peopled with ghosts and grotesque forms? or in an age whose men and events stand out before us in the clear light of history, so that they can neither be hid, nor disguised, nor distorted, if only the history be read as other histories are? Our popular literature often assumes, and that with an air of superiority which is rather provoking to those who know better, that the Christian story belongs to an age when men either could not, or did not care, to distinguish between the true and false. "The early Christians," says Mr. J. A. Froude, in a recent article on Origen and Celsus, "did not inquire, and, therefore, have left no record of inquiry." Did not inquire! The fact is that they were eye-witnesses of what they reported and recorded. "That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, that which we have seen and heard declare me unto you." This fact strikes at the root of such antitheses as these—"The historical inquirer sees with the eye of reason; the early Christian saw with the eye of faith. The historical inquirer is impartial; the early Christian was enthusiastic and prepossessed." All which is untrue. The "faith" of the early disciples of Christ, as known to us in history, did not produce or colour the facts which they have recorded; the facts produced the faith. These disciples were not "prepossessed" in favour of the facts which they have recorded; it is notorious that their "prepossessions" were all the other way—so strongly that when the fact on which they afterwards insisted, and in which they gloried, the death of their Lord, was first clearly announced to them, they exclaimed, through their usual spokesman, "God forbid." Can anything, then, be more untrue than the statement that "to the early Christian the life, and death, and resurrection of Christ were their own evidence"? or this—"St. Paul was converted by a vision: the vision was sufficient for him, and he pointedly abstained from examining witnesses or strengthening his conviction by outward testimony"? The fact being, that St. Paul details with careful minuteness the "outward testimony," not his own, on which he asked the world to believe that Christ was risen indeed, and mentions his own testimony only as crowning that of those who had seen Christ in different circumstances: "And last of all he was seen of me also, as of one born out of due time."

Mr. Froude's statement that St. Paul "pointedly abstained from examining witnesses," is an instance of the fashion in which he and many others like him slur over superficially, and practically pervert, the "authorities" to which they refer. The ground of the statement, we presume, is in the Epistle to the Galatians. Paul's apostleship was asserted by his enemies to be secondary or subordinate to that of the other Apostles, and his knowledge of Christ's Gospel to be derived from and dependent on the other Apostles. In reply, he declares that he was an Apostle "not of men, neither by man, but by Jesus Christ," and he says, "I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I tought it, but by the revelation of Jesus Christ." But what is there in all this to justify the statement that he "pointedly abstained from examining witnesses" respecting the life, death, and resurrection of Jesus Christ! There is only one instance in which he even seems to ascribe his knowledge of the acts or words of Jesus Christ to a direct revelation, and that is in the case of the Lord's Supper—"I have received of the Lord that which also I delivered unto you," I. Cor. xi. 23. But whether he intended to say that it was mediately or immediately he "received of the Lord" what he "delivered" to the Corinthians, is a question with commentators. But if it was "immediately" this instance stands alone. Many of the facts of Christ's life were well known to Paul before his conversion, although their spiritual import was not understood, and the conclusion to which they pointed was not accepted. Immediately on his conversion he was brought into the society of disciples whose whole conversation must have been of those events which had filled Judea with wonder, and which were now discussed wherever Jews were found. And on his first visit to Jerusalem he "abode with Peter fifteen days," a period long enough for Paul to have heard from Peter's lips over and over again, the whole story of the doings and sufferings of the Lord Jesus. Peter must have changed much from the days when, as recorded in the Gospels, he was ever forward to speak his mind, if he could keep silence with such an auditor to listen as this foremost persecutor, who had now become the disciple and advocate. And Paul would not have been a man, especially such a man as we know him to have been, if he could abstain from inquiring into the fullest and minutest details which one who had seen the Lord, and had been with Him in His seasons of greatest honour, as "on the Mount," and of deepest sorrow as "in the Garden," could possibly relate. Human nature was then what it is now. Peter and Paul were men of like passions with us. We do not call imagination to our aid; we only say that of which there is a sober certainty, when we say that midnight as well as midday, must have found them in earnest converse on those events in which they both saw the fulfilment of the promise made unto the fathers. It was not needful that Paul should "examine" Peter as a "witness," to make up his mind as to the Messiahship of Jesus of Nazareth; nor needful that he should receive any commission from Peter, having been already commissioned by the Lord. But in the conversation and recitals of Peter and of "James the Lord's brother" (Gal. i. 19), he had abundant corroboration and strengthening of his faith.

The Apostle Paul was not the compound of wilful credulity and blind enthusiasm which Mr. Froude imagines. His whole life and all his writings enable us, without any pretensions to a profound historic insight, to discern in him a man whose clear intellect and resolute will rendered it a moral necessity for him to get at the root and bottom of things. Keim is a better historian than Froude. His Rationalism does not blind him to the true character of the great apostle, of whom he writes:—

> His mental character was pre-eminently logical; he was never happy until his ideas were firmly established, until he had arrived at positive conclusions and had anticipated all objections. Shall we suppose that he believed in the Messiah, and yet had troubled himself either not at all, or only superficially and generally, about those facts which must support or overthrow his faith? We are thus led to two important conclusions. In the first place, the apostle's faith must have rested, not upon the meagre notices of the person of Jesus which we find in his writings, but upon a knowledge of his life sufficiently comprehensive to justify all the results of his reasoning, and to present to his mind, either on the ground of his own observation or that of others, the picture of a character without spot and full of nobility. And, in the second place, this knowledge of the apostle's is not the fruit of a blind acceptance of unexamined Christian tradition, picked up here and there, but, as the case of his inquiry into the evidences of the resurrection shows, was arrived at by means of a lucid, keen, searching, sceptical observation, comparison, collection, and collation of such materials as were accessible to him.

There is not a sentence in all that Mr. Froude has written respecting the Beginnings of Christianity in his article on "Origin and Celsus," which is not either positively untrue, or an imaginative, and, considering the importance of the subject, perverse shaping of the truth into something altogether unlike itself. If Mr. Freeman is not tired of the task which he has imposed on himself, and which he is executing so strenuously in the *Contemporary*, of exposing the unhistorical character of Mr. Froude's historical writings, he will find fresh illustrations and proofs of his thesis in Mr. Froude's treatment of early Christianity. Our words may seem strong, but they are nothing to those of Mr. Freeman, who attributes to Mr. Froude "an inborn and incurable twist, which makes it impossible for him to make an accurate statement about any matter." "When Mr. Froude is most inaccurate [Mr. Freeman says] when he is most thoroughly ignorant of the subject on which he writes, he still writes with an air of quiet confidence which is likely to take in all whose own studies have not qualified them to answer him. It is because the air of confidence is so quiet that it is so dangerous." And if dangerous, when the subject is one of merely common and transient interest, it must be much more dangerous when the subject, like Christianity, is of supreme importance. But no subject is too high for Mr. Froude to doubt his own capacity to "attain unto it," no subject too sacred for him to restrain his destructive hand. We can afford to smile at many of his off-hand judgments, but we think we "do well to be angry" when we find him saying that such of the events which occurred in Palestine eighteen or nineteen centuries ago "as survive the process" of criticism, and "can be accepted after passing through the critical crucible, will be but ash or charred cinders." Such language is an offence, not more to our faith, than to our understanding of historical evidence. The mischief is that, to use Mr. Freeman's words, it "takes in" those who are fascinated by his style, and who assume that he possesses a true historic spirit. Neither the man who casteth firebrands, arrows, and death, nor the man who deceiveth his neighbour, and saith "Am I not in sport," is so dangerous as the man who, with smooth face and smooth words, with profoundly hostile intent, but at the same time with polite deference, would have you to know that he has penetrated beneath and behind the alleged facts of the Christian story, and has found that the evidence on which they rest is but a quicksand.

We have been led into these remarks by the accident which placed *Fraser's Magazine* on our table beside Dr. Fisher's volume. And against Mr. Froude's assertion that "the truth as it was [in relation to the historic beginnings of Christianity], can never be discovered," we urge the evidence which is admirably and learnedly epitomised by Dr. Fisher. We have long been familiar with, and have highly prized, another work by this American Divine—"Essays on the Supernatural Origin of Christianity." And we welcome the volume before us as contributing, by a different process, to the same end. One-half of the volume is occupied by what we may call the antecedents of the birth of Christianity, such as—The Roman Empire as a preparation for Christianity; the popular religion of the Greeks and Romans; the Greek philosophy in its relation to Christianity; the state of morals in ancient Heathen society; and the social and religious condition of the Jews at the birth of Christ. Dr. Fisher begins his work by discussing the nature of Christianity and its relation to the Jewish and Heathen religions. Christianity is a historical religion, in a larger sense than is commonly attached to the expression. "It is made up of events, or, to say the least, springs out of events which, however peculiar in their origin, form a part of the history of mankind." "The Apostle Paul refers to the birth of Christ as having occurred 'when the fulness of time was come.' His thought evidently is, not only that a certain measure of time must run out, but that a train of historical events and changes must occur which have the coming of Christ for their proper sequence."

> It was formerly a mistake of both Orthodox and Rationalist to look upon Christianity too exclusively as a system of doctrine addressed to the understanding. Revelation has been thought of as a communication written on high, and let down from the skies; delivered to men as the Sybilline books were said to have been conveyed to Tarquin. Or, it has been considered, like the philosophical system of Plato, a creation of the human intellect, busying itself with the problems of life and destiny, the tacit assumption in either case being that Christianity is merely a body of doctrine. The truth is that Revelation is at the core historical. It is embraced in a series of transactions in which men act and participate, but which are referable, manifestly, to an agency of God, who thus discloses or reveals Himself. The supernatural element does not exclude the natural; miracle is not magic. Over and above teaching there are laws, institutions, Providential guidance, deliverance, and judgment. Here is the groundwork of Revelation. For the interpretation of this extraordinary and exceptional line of historical phenomena, prophets and apostles are raised up—men inspired to lift the veil and explain the dealings of Heaven with men. Here is the doctrinal or theoretical side of Revelation. These men behold with an open eye the significance of the events of which they are witnesses or participants. The facts of secular history require to be illuminated by philosophy. Analogous to this office of philosophy is the authoritative exposition and comment which we find in the Scriptures along with the historical record. The doctrinal element is not a thing independent, purely theoretic, disconnected from the realities of life and history. These lie at the foundation; on them everything of a didactic nature is based. This fact will be impressively obvious to one who will compare the Bible, as to plan and structure, with the Koran.
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> The character of revelation is less likely to be misconceived when the design of revelation is kept in view. The end is not to satisfy the curiosity of those who "seek after wisdom" by the solution of metaphysical problems. The good offered is not science, but salvation. The final cause of revelation is the recovery of men to communion with God; that is, to true religion. Whatever knowledge is communicated is tributary to this end.

The second part of Dr. Fisher's work is occupied with what may be more properly desig-

* *The Beginnings of Christianity. With a View of the State of the Roman World at the Birth of Christ.* By GEORGE P. FISHER, D.D., Professor of Ecclesiastical History in Yale College. Author of "Essays on the Supernatural Origin of Christianity," etc. (Edinburgh: T. and T. Clark.)

nated the beginnings of Christianity. Devoting three chapters to the evangelical records of Matthew, Mark, Luke, and John, he proceeds to consider what he calls watermarks of age in the New Testament histories. Then comes a discussion of the critical treatment of the New Testament histories, with chapters on the plan of Jesus and His means of accomplishing it, the characteristics of Christianity in the first century, and other co-related topics. We have not space to attempt even an outline of Dr. Fisher's treatment of these subjects. But to our mind it is satisfactory and conclusive. The ground traversed by our author is not new, but in face of the confident and ever new assertions of our destructive critics, it is one which needs to be perpetually brought into prominence. Dr. Fisher knows full well where the secret of the indestructibleness of Christianity lies. "The statements of Gibbon," he says, "undoubtedly suggest aspects of Christianity in which its power was manifested, and through which in part it won its conquests. But he leaves out what was the life and soul of the Christian religion, and the secret of its power, the thought of Christ, the image of Christ, the great object of love and hope, and the source of inspiration. The zeal was zeal for a person, and for a cause identified with Him; the belief in the future life sprang out of faith in Him who had died and risen again and ascended to heaven; the miraculous powers of the early disciples were consciously connected with the same source; the purification of morals, and the fraternal unity which lay at the basis of ecclesiastical association among the early Christians, were likewise the fruit of their relation to Christ, and their common love to Him. The victory of Christianity in the Roman world was the victory of Christ, who was lifted up that He might draw all men unto Him."

"*ENGLISH MEN OF LETTERS.*"*

This, the second that has appeared of a most delightful series of biographical sketches, is, as the author tells us, a slight miniature taken from the great picture of Mr. Lockhart's "Life of Scott," as well as of the image of Sir Walter, which is impressed by his own hand upon his works. We intend not to review the book, but to give our readers a few extracts from it that shall illustrate its power both to amuse and to instruct.

Sir Walter, the ninth out of twelve children, was the first literary man of a great sporting and fighting clan. Some of his ancestors seem to have had his tendency for speculation. There is a story told of his grandfather, who borrowed 30*l.* of a shepherd in order to set up as a sheep-farmer. "The two set off to purchase a flock near Wooler, in Northumberland; but when the shepherd had found what he thought would suit their purpose, he returned to find his master galloping about a fine hunter, on which he had spent the whole capital in hand." The story ends happily, for the hunter is sold for double the sum he cost, and Robert Scott gives up speculation there and then. But Sir Walter, after his reverses, would point to his grandfather's portrait and say, "Blood will out; my building and planting was but his buying the hunter before he stocked his sheep-walk, over again!"

Walter was a bright blue-eyed boy, of a daring spirit, in spite of the lameness left by a teething fever, and, above all, of a fascinating sweetness of disposition. "I seldom," said one of his tutors, Mr. Mitchell, "had occasion all the time I was in the family to find fault with him, even for trifles, and only once to threaten serious castigation, of which he was no sooner aware than he suddenly sprang up, threw his arms about my neck, and kissed me." At school he acquired a reputation for irregular ability, "he glanced like a meteor from one end of the class to the other"; but out of school his fame was great for extemporised stories and a most gigantic memory. Yet this memory was a capricious one, for it only retained just what suited his fancy, and this Scott used to illustrate by quoting old Beattie of Meikledale's answer to a Scotch divine who complimented him on the strength of his memory. "No, sir," said the old Borderer, "I have no command of my memory; it only retains what hits my fancy, and probably, sir, if you were to preach to me for two hours I would not be able, when you had finished, to remember a word you had been saying."

At fourteen the lad was apprenticed to his father, and he practised at the bar for fourteen years—the most he ever earned at his profession in any one year being 230*l.* Yet he was a sound lawyer, and would have been a great one had not his love of literature so eclipsed his love of the law.

His first literary work was his spirited translation of Bürger's "Lenore," published in 1795; but the "Minstrelsy of the Scottish Border," which appeared in 1802, was his first great literary success. The romantic glow of feeling, the utter simplicity of expression, and the brilliant action of maturer poems, *almost* explain their wonderful popularity—we say almost—for Sir Walter Scott can never rank among our great poets, whatever place we may assign him as a novelist.

His industry was prodigious; he gained the reputation of being "the hardest worker and the heartiest player in the kingdom." Mr. Skene gives an amusing picture of their excursions together from Ashestiel among the hills, he himself followed by a lanky Savoyard, and Scott by a portly Scotch butler—both servants alike highly sensitive as to their personal dignity—on horses, which neither of the attendants could sit well. "Scott's heavy lumbering buffetier had provided himself against the mountain storms with a huge cloak, which, when the cavalcade was at a gallop, streamed at full stretch from his shoulders, and kept flapping in the other's face, who, having more than enough to do to preserve his own equilibrium, could not think of attempting to control the pace of his steed, and had no relief but fuming and pesting at the *sacre manteau*, in language happily unintelligible to its wearer. Now and then some ditch or turf fence rendered it indispensable to adventure on a leap, and no farce could have been more amusing than the display of politeness which then occurred between these worthy equestrians, each courteously declining in favour of his friend, the honour of the first experiment, the horses fretting impatient beneath them, and the dogs clamouring encouragement."

In May, 1812, Scott removed to Abbotsford, and began—with borrowed money—that extensive buying, building, and planting, which he himself compared to his grandfather's hunter. Of his life at Abbotsford we must refrain from speaking in this brief notice. His loving sympathy for dumb animals, and poor or dependent human beings, render it a pleasing and touching story.

In 1814 his first novel appeared, anonymously, and from that time to 1825 he worked uninterruptedly at a series of novels too well known to need enumeration. His fame—as soon as the mystery of his authorship was cleared up—seems to have become somewhat oppressive. At one time as many as sixteen parties applied to see Abbotsford in a day; and American travellers would come to him without introductions, facetiously crying out "prodigious," in imitation of Dominie Sampson, would cross-examine, with open note-books, as to Scott's age, and the age of his wife, and appear to be taken by surprise when they were bowed out without being able to dine. "His postage in these days came to 150*l.* a year, and coach parcels were a ruination." On one occasion a mighty package came by post from the United States, for which Scott had to pay 5*l.* sterling. It contained a MS. play called the *Cherokee Lovers*, by a young lady of New York, who begged Scott to read and correct it, write a prologue and an epilogue, get it put upon the stage at Drury Lane, and negotiate with Constable or Murray for the copyright. In about a fortnight another packet, not less formidable, arrived, charged with a similar postage, which Scott, not grown cautious through experience, recklessly opened. Out jumped a duplicate copy of the *Cherokee Lovers*, with a second letter from the authoress, stating that, as the weather had been stormy, and she feared that something might have happened to her former MS., she had thought it prudent to send him a duplicate.

In 1825 came the commercial failure that Scott bore so bravely and fought against so manfully. He had always forestalled his income, though during his life-time he earned at least 140,000*l.* by his literary labour, besides having 2,600*l.* a year from other sources. The firms of James Ballantyne and Constable became insolvent, the obligations of the latter alone amounting to 117,000*l.*, the whole of which Scott hoped to pay off by his own literary exertions. And he would doubtless have done it had his health lasted; between January, 1826, and January, 1828, he had earned for his creditors nearly 40,000*l.* But his health was gone—though his spirit was still so high—and his brain so much weakened that "Count Robert of Paris" and "Castle Dangerous" were really the compositions of a paralytic patient!

Sir Walter Scott died in 1832. He had been a year fighting against death and conquering misfortune; and the cheerful calm with which he bore severe reverses of fortune, loss of wife and failure of health, reveal his character in a new and ennobling light. If the interesting little volume before us does not contain the life of a very great man, it relates in a pleasing manner the story of a good one, which none can read without some profit and much healthful entertainment.

* *English Men of Letters.* Edited by JOHN MORLEY. *Scott.* By R. H. HUTTON. (London: Macmillan and Co.)

THE MAGAZINES—AUGUST.

The article to which many persons will first turn in the *Cornhill* is one on the "Origin of Fruits." Now you may meet with individuals of "general information," who will be rather surprised, even at the title of this paper, and we can see the reason why they should be so. They take the origin of fruits to be very simple, but, as a matter of fact, the process is a very complex one. Here the wondering student of nature will find it fully explained, only that our author sometimes writes almost as though fruit, as it grows and changes, had a conscious purpose. But let the reader read—take this article with him into his fruit garden, and he will find such matters as this,—

Perfume of course follows in the wake of sweetness. Indeed, the difference between taste and smell is much smaller than most people imagine. When tiny floating particles of a body, in the gaseous state, affect certain exposed nerves in the cavity of the nose, we call the resulting sensation an odour; when larger particles of the same body, in the liquid or dissolved state, affect similar exposed nerves in the tongue, we call the resulting sensation a taste. But the mechanism of the two senses is probably quite similar, while their exciting causes and their likes or dislikes are almost identical. As our great psychological teacher, Mr. Herbert Spencer, well puts it, "smell is anticipatory taste." So we need not be surprised to find that the delicate fragrance of peaches, strawberries, oranges, and pineapples, is a guide to their edibility, and a foreshadowing of their delicious flavour, leading us on by an instinctive action to place the savoury morsels between our lips.

But the greatest need of all, if the plant would succeed in enticing the friendly parrot or the obsequious lemur to disperse its seed, is that of conspicuousness. Let the fruit be ever so luscious and ever so laden with sweet syrups, it can never secure the suffrages of the higher animals if it lies hidden beneath a mass of green foliage, or clothes itself in the quiet garb of the retiring nut. To attract from a distance the eyes of wandering birds or mammals, it must dress itself up in a gorgeous livery of crimson, scarlet, and orange. The contrast between nuts and fruits is exactly parallel to the contrast between the wind-fertilised and the insect-fertilised flowers. An apple tree laden with its red-cheeked burden, an orange bough weighed down with its golden spheres, a rowan or a holly bush displaying ostentatiously its brilliant berries to the birds of the air, is a second edition of the roses, the rhododendrons, and the May-thorns, which spread their bright petals in the spring before the fascinated eyes of bees and butterflies. Some gay and striking tint, which may contrast strongly with the green foliage around, is needed by the developing fruit, or else its pulpiness, its sweetness, and its fragrance will stand it in poor stead beside its bright hued compeers.

Pleasant is the article on the first *Edinburgh* reviewers, who, however, we still think, did more service to the Liberal cause than our author is disposed to think; but this, no doubt, is true:—

But if we look at the *Review* simply as literary critics and examine its volumes expecting to be edified by such critical vigour and such a plentiful outpouring of righteous indignation in burning language as might correspond to this picture of a great organ of Liberal opinion, we shall, I fear, be cruelly disappointed. Let us speak the plain truth at once. Every one who turns from the periodical literature of the present day to the original *Edinburgh Review* will be amazed at its inferiority. It is generally dull and, when not dull, flimsy. The vigour has departed; the fire is extinct. To some extent, of course, this is inevitable. Even the magnificent eloquence of Burke has lost some of its early gloss. We can read, comparatively unmoved, passages that would have once carried us off our legs in the exuberant torrent of passionate invective. But, making all possible allowance for the fading of all things human, I think that every reader who is frank will admit his disappointment. Here and there, of course, are amusing passages; Sydney Smith's humour or some of Jeffrey's slashing and swaggering retains a few sparks of fire. The pertness and petulance of the youthful critics is amusing, though hardly in the way intended by themselves. But, as a rule, one may most easily characterise the contents by saying that few of the articles would have a chance of acceptance by the editor of a first-rate periodical to-day; and that the majority belong to an inferior variety of what is now called "padding"—mere perfunctory bits of work, obviously manufactured by the critic out of the book before him.

Other articles in the *Cornhill* deal with "Malay Life in the Philippines," "Orpheus and Eurydice," "Lessing"; and there are the continuations of the two tales.

We are inclined to quote the first lines in *Blackwood;* they are from a remarkable article on "Prince Bismarck, by One of his Countrymen." So the man stands before us—

He is a powerful man. That is what strikes at once every one who sees him for the first time. He is very tall and of enormous weight, but not ungainly. Every part of his gigantic frame is well-proportioned—the large round head, the massive neck, the broad shoulders, and vigorous limbs. He is now more than sixty three, and the burden he has had to bear has been unusually heavy; but though his step has become slow and ponderous, he carries his head high—looking down, even, on those who are as tall as himself—and his figure is still erect. During these latter years he has suffered frequent and severe bodily pain, but no one could look

pon him as an old man, or as one to be pitied. On the ontrary, everybody who sees him feels that Prince Bismarck is still in possession of immense physical power.

Photography has made his features known to all. It is a strange face, which would attract attention anywhere, even if we did not know that it belonged to a man whose doings have changed our modern world. It is a face never to be forgotten—by no means a handsome, but still less an ugly one. It was remarkably bright, full of humour, of merry mischief even, in days long gone by. It has now become serious—almost solemn—with an expression of unflinching energy and daring.

There are some very good anecdotes of the great German statesman, and altogether we have seldom read an abler article. Many will relish the paper on "Miss Cushman," but much more spending the "Summer in the Hills," described here. Yes! It would be better than Scarborough or Margate, but how to get there and what to do? A paper on "Englishmen and Frenchmen" has some sensible writing. As a contrast, let us quote the following pieces of bathos, from "Sheathing the Sword":—

But while we welcome Peace, sound aye the fame
Of him whose skill and patience served our need—
Who rancorous foes and falt'ring friend o'ercame,
And showed how Constancy and Pluck succeed:
To him our hearty offering let us yield,
Praise, Honour, Gratitude to Beaconsfield!!

The political article this month is "The Treaties of Peace." Read the lines just quoted and you can imagine it.

The *Dublin University* has a fine portrait and memoir of Darwin. Very few, until they have read this, can know of the immense amount of work done by that naturalist. We do not quite see what Mr. F. R. Conder is driving at in "Christianity in Face of the Nineteenth Century," and "An Aryan Annota" is also somewhat hazy; but most readable are articles on "Alphonse Karr," and Mr. Harrison's Reminiscences, with Anecdotes of G. P. R. James, of Gaspey, of Croker, and others. "Ephemeral Literature" is also well worth reading.

Fraser is doing solid work. Mr. McCoan well describes the "Races of Asiatic Turkey," and very suggestive is Mr. Gurney's "Controversies of Life." But we turn with more pleasure to "A June Day's Fancies," where we find the thoughts that might occur to a temporarily idle man, such as that on *Push*:

Let it not be supposed that by Pushing is meant hard work. A man may work ever so hard, yet be wholly free from the suspicion of Pushing, and perfectly safe from the moral deterioration that comes of Pushing. It is the presence of the personal element which is the distinctive thing here: it is the pressing forward of the interests and the reputation of the great Number One. All that is good in our spiritual nature grows and strengthens in the atmosphere of diligent work purged of self-consciousness; work done for the good Cause, and with no latent reference to self-advancement. All that is good in us dwindles, pines, and in the end dies out, in the drive and stress of that hard work, saturated through and through with the personal element, which is properly to be termed Pushing.

Pushing is abhorrent to all worthy men; but it comes naturally to the unworthy mortal here and there.

Of course, this is by "A. K. H. B." In "Facts and Fallacies of Pauper Education" workhouse schools are spoken rather better of than we expected. Curious is the "Trial of Two Quakers in the time of Oliver Cromwell," in which Mr. Hamilton gives the original records. They are not pleasant reading. We have, besides this, articles on "Africa and the Africans," "Among the Burmese," "Social Aspects of the Paris Exhibition" (very good), and the thoroughly original "Ivy Leaves."

Scribner's Monthly has seldom been better. Note the very complete article on William Cullen Bryant. It was written while Mr. Bryant was living; even now we must say that it is exaggerated in its praise. A good and well illustrated article is that "To South Africa for Diamonds"; after reading which we have resolved not to go. And "New England Farm Life" does not seem very attractive. "Sharp Eyes" is able, and "Our Tavern" humorous.

One of the best articles in *Macmillan*—perhaps the only good one—is by Mr. Hamilton Lang on "Cyprus." Mr. Lang was British Consul there, and writes with knowledge and moderation. Some prejudices and some defective information may also be corrected by Mr. Meason's paper on the "Turkish Service." Mr. Knatchbull-Hugessen has some sensible suggestions on "House of Commons Business"; and "A. L. L." some verses well worth reading twice. They sing of "An Hour on the Cliff." Do you catch the tone?

"Who can strive always? easier to lie down
And let the bitter waves wash o'er me quite."
So spoke my heart this eve; a brave face shown
Before the world is well enough; a light
Laugh, and an answer prompt to hide, well too—
But with the laugh and jest my sorrow grew.

Mr. Pater is original in "Imaginary Portraits."

THE BISHOPRICS BILL.

In the House of Commons on Wednesday, after the Duke of Connaught (Establishment) Bill had been disposed of, the motion was made that the House should go into committee on the Bishoprics Bill.

Mr. JOSEPH COWEN, on the motion that the Speaker leave the chair, proposed as an amendment:—

That in the opinion of this House it is undesirable, so long as the Episcopal Church continues to be established by law, to increase the number of bishops.

He said the bill before the House proposed to deal with the internal arrangements of the Established Church. He was not a member of that Church. He did not believe in all the two hundred or three hundred propositions contained in the Thirty-nine Articles. The rule of a church by a hierarchy of archbishops and clergy was, in his judgment, despotic in principle and unwise in policy. English Episcopacy in the past had been a persecuting body; and to-day its spirit was narrow, illiberal, and exclusive. (Hear, hear.) Its representatives in the other House of the Legislature had only been conspicuous there for their hostility alike to political freedom and commercial and social progress. He knew that these principles were not shared by many members of that House. He was not arguing in their defence. He was merely stating them to show how inconsistent the law was which required a person entertaining such views to give an opinion upon the mode of management of a Church to which both in points of rule and doctrine he was so strongly opposed. That was the penalty imposed upon Churchmen for maintaining the connection between their communion and the State. If they took State pay, they must submit to State control. The two were reciprocal—object and measure. If they surrendered the power and the prestige that sprang from a Government alliance, they would be freed from that interference; but as long as they retained it, the doctrines and government of their Church would be subjected to the criticism, and, to some extent, the control of Jews as well as of Christians, of adherents of the Presbyterians, the Papal, and the Greek faiths, as well as of Episcopalians. (Hear, hear.) They must endure the comments of all manner of Dissenters, from the orthodox and evangelical Methodist to the latitudinarian Rationalist. He felt the incongruity of such a position so much, that he would have abstained from interfering in the discussion had it not been that the district in which he lived was directly affected by the bill. It did not propose to increase the number of bishops in the House of Lords, it was true; but the bishops created by the measure might be, and in some cases would become, members of the other House of Legislature. It was only right that the House of Commons should have an opportunity of passing in review a project that proposed a new mode of making fresh peers. But while admitting the force of that demand, the absurdity of calling on a man holding his opinions to pass judgment on the internal affairs of the Church was so palpable, that had it not been that the bill proposed to fasten a bishop on the borough he represented, he would have been content to give a silent opposition to it. His first objection to the proposal was that there was no popular demand for it. The number of petitions that had been presented in its favour, the number of meetings that had been held in its support, were insignificant. Through the ordinary avenues and agencies by which Parliament was made acquainted with the drift and strength of public opinion, no expression of feeling in its favour had been manifested. The only persons, as far as he knew, who had concerned themselves for the bill were women, clergymen, and that small but intelligent section of laymen who took an æsthetic and architectural interest in ecclesiastical matters. The Government complained, and not without reason, of the backward state of public business. The session began three weeks sooner than usual, and it was likely to continue a fortnight longer than was customary. There were still thirty bills and resolutions on the order book promoted by the Ministry. Some of them were only formal, but others were of first importance. The bill that was recommended in the Queen's Speech—that for codifying the criminal law, and which, he cheerfully allowed, reflected credit on the Administration, and redounded to the honour of the learned gentlemen who had introduced it—that bill, which he believed would, if carried, more intimately affect the ordinary life of the common people of this country than any that had been passed of recent years, had been abandoned in consequence of the want of time to discuss it. Another measure that the Government were pledged in honour to promote—the principle of which had been discussed in that House for thirty or forty years, and which proposed to give representative government to the counties—had been relegated to the limbo of Parliamentary innocents. Other proposals submitted by the President of the Local Government Board, not of great importance, but still useful, had been dropped after their course in the House had been considerably advanced. The reason for these abandonments was that the Ministry had not sufficient time at their disposal to discuss them. Yet they were called upon to debate a bill to-day which there had been no expression of a desire for on the part of the public. He did not presume to advise Ministers how they should use the limited time at their disposal before Parliament rose. It would be an offence on his part to give advice on such a subject, but he believed he was speaking within his right as a member of Parliament when he said he thought it would be wiser for them to devote the remaining days of the session to the promotion of measures that were really wanted, and not to the promotion of bills like the present, which interested only a fraction of the public, and for which a fraction of that fraction alone were anxious for the enactment. (Hear, hear.) The bill proposed to establish a bishopric in Northumberland. There was once a bishopric in that county—that of Lindisfarne. It existed in the mists of history. Lives and labours of the Lindisfarne prelates had descended even to the present time. These men were really pastors of their flocks. They interested themselves in the material and moral, as well as in the spiritual welfare of those amongst whom their lot was cast. They were the guides, philosophers, and friends of their neighbours and parishioners. (Hear, hear.) But these men lived before the time when bishops had begun to raise their mitred fronts in Courts and Parliaments. There was not one attribute in common between the ancient and apostolic bishops and the modern ecclesiastical creation. No one, he believed, would object to an increase of such bishops as there once lived at Lindisfarne, but what they did resent was the increase of such State officials as the bill before them sought to establish. There had been repeated attempts to found a bishopric in Newcastle. Edward the Sixth proposed to start a see there, Queen Elizabeth revived the project, and that stout old Presbyterian, John Knox, himself was once thought of as a prelate. When the bishopric of Ripon was founded in 1836, and that of Manchester was created in 1847, the idea for a bishopric in Newcastle was once more mooted. In 1851, and again in 1854 the scheme was submitted to the other House of the Legislature, and discussed in clerical gatherings by Dr. Philpotts and others. Up to this time, however, the idea has never resolved itself into practical shape. He recalled these facts for the purpose of observing that all the projects for establishing a bishopric had been made by monarchs or ministers or clerical bodies outside and away from Northumberland; by men, indeed, who were ignorant of the modes of thought and feeling of the population for whom they aspired to legislate. (Hear, hear.) He had a full knowledge of the history of Newcastle, and he could not call to his recollection a single occasion when an effort of any importance had been made outside the clergy in favour of the establishment of a bishopric, except that commenced by his old friend the late Sir John Fife, some three-and-twenty years ago. The proposition to petition in favour of a bishopric was made by that gentleman, but it was drowned in a sea of good-natured banter and derision. They required many things in Newcastle. They wanted a purer atmosphere—(a laugh)—and a higher culture—they wished to be freer from the material contaminations consequent on their rough and energetic industries, and to have put before the people a more artistic and elevated ideal of life—but they did not want a bishopric. (Hear, hear.) They did not want planted down in their midst an institution that would tend to weaken the springs of intellectual independence, and cast a fetter over thought. (Cheers and "No, no.") Well, they had a bishopric at Durham, and that was near enough. (Laughter.) It was somewhat remarkable that although the Church of England had for generations drawn a larger measure of wealth from the diocese of Durham—considering its size and considering its population—than from any district of like extent in the country, yet that body never had, and had not now, any strong hold on the affections and convictions of the people of the North. It was difficult to measure the strength of different religious bodies in the country. Statistics were at best misleading, and yet they were the only means by which an approximate estimate of the position of the churches could be formed. When the census was taken in 1851 an attempt was made to enumerate the strength of all the sects in the country. On a given Sunday in March of that year all the people who were found attending churches or chapels were counted, and the numbers recorded in the census papers. It was hoped that by such means some approximation could be found of the relative strength of the competing bodies. On the day in question there were found attending the places of worship in connection with the Church of England in the county of Northumberland 37,000 persons, in the county of Durham 29,000 persons—in all 66,000. On the same day there were attending the Dissenting chapels in Northumberland 65,000 persons, and in Durham 50,000, making a total of 115,000. In the two counties there was an attendance in the Catholic churches of 15,000. In round numbers, therefore, on the day named, while there were only 66,000 persons attending the Church of England in the diocese of Durham, there were 130,000 attending the Nonconformist and Catholic chapels; or to put it another way, the attendance in the Church was a little more than one-half what it was at the other places of worship.

But these figures did not represent correctly the relative strength of the various bodies. Knowing that the attendance was to be counted on that day, efforts were made by all parties, no doubt, to have as large a number present as could be obtained. To the Church the children of the National schools, Sunday schools, the inmates of hospitals and asylums, and the poor people from the workhouse were all drummed up with a view of augmenting those to be counted. If reasonable deductions were made for such exceptional worshippers, and only independent men and women were reckoned, it would be found that the comparison between the Church and Dissent was more favourable to Nonconformity than those figures at first sight showed. Other information was supplied by the census in that year, which he would quote from. It had been estimated by clerical experts that no district was sufficiently supplied with church accommodation that did not provide sittings for at least 50 per cent. of the population. Some people contended that instead of being 50 per cent. of seats there ought to be 75. But Dr. Chalmers, whose authority he believed would be accepted by all parties, split the difference, and said if the churches had seats for 60 per cent. of the population, that that would be enough. Now, at the census in 1851 the approximation of sittings to population provided by the Church in Durham was 17 per cent., in Northumberland 18 per cent., and in Newcastle 11 per cent., while the proportion of sittings to population provided by the Nonconformists in Durham was 28 per cent., in Northumberland 30 per cent., and in Newcastle 22 per cent. This return showed that the Dissenters and the Catholics not only attended places of worship in greater numbers than the members of the Established Church, but they provided at that time twice as many sittings. Hon. gentlemen would no doubt contend that this information had reference to a time that was long since past. To use a well-known phrase, much had happened since then. The population and wealth had both increased. Not only the character of the community, but the aspect of the country had changed. He was free to admit that the Church of England had made great and honourable efforts during the last quarter of a century. They did not possess now similar official returns to those they had in 1851, but he was able to quote from a publication issued with the sanction and under the patronage of the Bishop and clergy of Durham, figures that would show what had been recently done in that district by Churchmen for the propagation of their faith. During the episcopate of Dr. Baring, there had been expended, in building new churches, 267,723*l.*, in restoring and enlarging old churches, 119,313*l.*, in establishing burial-grounds, 12,825*l.*, in building schools in connection with the Church, 109,378. In all there had been raised by Churchmen in the diocese of Durham between 1863 and 1876 no less than 509,239*l.* He quoted these figures to the honour of the sect. (Hear, hear.) He knew that in the North of England cynical, censorious people were accustomed to explain this large expenditure by declaring that it was the result of the abnormal prosperity of the coal and iron trade a few years ago. Coalowners and ironmasters had amassed wealth rapidly, and it had become a sort of fashion with them either to build new churches or to improve old ones. Men who are not distinguished for their personal piety strive to make up for individual deficiencies in this respect by providing better church accommodation for their less affluent neighbours. (Laughter, and hear, hear.) This he knew was the reason given by some hypercritical persons for this large expenditure. But he dismissed such an atrabilious way of accounting for what had been done, and he held that it reflected the highest credit on the liberality of the Church in the North of England that during the last thirteen or fourteen years they had collected for it an annual sum of something like 36,000*l.* If he was to draw any deduction from these figures it would be this; the liberality that Churchmen had shown went to prove that when the necessity arose they were not only willing but capable of providing for religious ordinances amongst themselves. It was a common argument with the opponents of voluntaryism that the Church could not sustain itself without State help. He thought the fact that the Church in the diocese of Durham could find men sufficiently liberal to contribute yearly such a handsome sum as upwards of £36,000 for religious and ecclesiastical purposes was a conclusive answer to this objection. (Hear, hear.) He was astonished that members of the Church of England—who were continually complaining of the thraldom under which the Church had to live—did not throw themselves on the liberality of their partisans, and sever their connection with the State at once and for ever. (Hear, hear.) What had been done in Durham was a proof that if Churchmen so desired, they could easily sustain their body without extraneous aid. But if the Church had increased in numbers and in influence during the last five-and-twenty years, Dissent and Catholicism had not stood still. If it was difficult to get accurate statistics as to the state of the Established Church, it was much more difficult to get dependable figures showing the position of the various Nonconforming bodies. There was not one organisation but several, and it was not easy to collect statistics showing their progress over a given period and area. But from the information he had been able to obtain he was justified in saying that in the two counties of Durham and Northumberland the Dissenters and the Catholics had during the last quarter of a century not only expended as large a sum in building chapels and schools as the Church had done, but they had absolutely expended one-half as much again. (Hear, hear.) The consequence was that the position of the different bodies to-day was not altered for the better, so far as the Church was concerned. On the contrary, Dissent and Catholicism had increased, not only as fast and as much as the Church, but they had progressed fully one-half more. That was so far as the erection of churches, of schools, and the attendance at them were concerned. It might be taken, therefore, that the position of the different sects had not substantially altered since 1851, and what alteration had been made had not been to the advantage of the Established Church in the North of England. There were in that district a number of old English families. They were not a numerous body, but they were an influential one. They were the representatives and descendants of the men who espoused the cause of the Stuarts under the leadership of the ill-fated Lord Derwentwater, Lord Widdrington, and General Forster. There had been a large immigration of Irish workmen to the North of England during the last twenty-five years. Wherever there were mines and factories their Irish fellow countrymen came, and the Catholic Church had made great and important strides over the period to which he was referring. They now constituted a powerful and energetic body. The Nonconformists were numerous, but probably not so numerous proportionately as they were in some other counties of England. The two most growing bodies were the Methodists and Presbyterians. All persons concerned in mining operations were under a lasting debt of gratitude to the Methodists for the energy and devotion with which they had carried not only religious but secular instruction to the distant pit villages and obscure manufacturing districts. When the Church was revelling in indolence and wealth, the poor Methodists were engaged in this work of Christian enlightenment. (Hear, hear.) The Church of England had recently attempted to follow in their footsteps, but they only followed at considerable distance in the rear. Episcopacy had never been popular in the northern part of the island. Some might remember the incident of Jenny Geddes throwing a three-legged stool at the head of a Church of England clergyman when he attempted to use the English Prayer Book in an Edinburgh kirk. This good lady gave forcible, though not very polite, expression to the popular feeling against the prelacy at that time. She typified and accentuated the Scotch dislike to Episcopacy. The feeling that existed two hundred years ago lives to this day, only its expression may have been moderated. Large numbers of Scotchmen had come across to Northumberland and Durham and brought with them their intelligence, their personal energy, their enterprise, and at the same time their religious convictions and their form of worship. The Presbyterian Church was now a powerful organisation in these two counties. They might put it as they liked, they might explain it as they chose, but Episcopacy was an ecclesiastical autocracy. Presbyterianism was Ecclesiastical Constitutionalism, or Republicanism. (Hear, hear.) The latter form of Church Government was much more adapted to the breezy independence and democratic atmosphere of Tyneside than the former. Hon. gentlemen opposite would tell them in reply that the statistics that he had adduced, and the arguments he had drawn from them, instead of making against the bill they made in its favour. They would contend that if the Church occupied comparatively such an inferior position, instead of being an argument against making more bishops, it was an argument in favour of creating them. He knew that he would be encountered by that mode of reasoning, and he would reply to it by anticipation. It was a settled principle of political economy that the supply should be regulated by the demand. (Hear, hear.) What he maintained was that there was no demand for another bishop in the north of England, and there was, therefore, no need to supply one. (Hear, hear.) Hon. gentlemen resented the application of the principle of political economy to ecclesiastical questions. They held that if there was no demand for churches, or for bishops, the demand should be created, and the State should be called in to assist in its creation. He considered that such a procedure was unjust, and for this reason:—The Government of this country was the representative, or supposed representative of the entire people. There were upwards of thirty millions of inhabitants in these islands. Some were Jews and some Christians—some Protestants and some Catholics. There were men of all faiths and men of no faith. The Government derived its strength and its authority from men of these varied religions, and he contended that it was unfair to use the power that the united body gave for the purpose of propagating the doctrines of one sect. (Cheers.) Let hon. gentlemen realise their position by considering how they would feel if they were Dissenters from the Established Church. Suppose the doctrines of the Church were Unitarian, or suppose they were Papal, how would conscientious Episcopalians like to have the power of the State used for the purpose of propagating Unitarian beliefs or Catholic beliefs, from both of which they strongly dissented? They should act upon the scriptural injunction, and do unto others as they would like to be done by. He held it was no part of the duty of a Government to proselytise in favour of either one form of religious worship or the other. The Government had no right to undertake the work of religious revivalists. He was met on that ground by being assured that the Church was a very cosmopolitan body. Men holding the doctrines of Dr. Colenso or the doctrines of Dr. Pusey could be equally accepted as members. No doubt this was true, and that the Church of England called everything fish that came to its net. It was organised in a way calculated to gain support from all quarters. It had a Papal ritual, a Calvinistic creed, an Armenian clergy, and an Erastian form of Church Government. (Hear, hear.) Such a composite organisation, he would be told, might be sustained without any serious injury to the conscience of anyone. Acting up to this idea, whenever Churchmen attempted to find arguments in favour of fresh bishops, they invariably reckoned up the population, and based their demand on the fact of its increase. In the case to which he was specially directing the attention of the House, for example, the population of the county of Northumberland was 400,000, and that of the county of Durham 700,000, in all about 1,100,000. This was nearly double what it was a few years ago. There was no part of the country that had increased more rapidly in population than the county of Durham. The argument of the supporters of the bill was that if one bishop was required when the population was half what it is now, two bishops were required at the present time. He did not allow the force of this mode of reasoning. It went upon the assumption that the increase of population had gone entirely in favour of the Church. This was not the fact, as he had shown the adherents of the Church were not as numerous as the adherents of the other bodies. He repudiated entirely the idea that the religion of the nation and the religion of the State were one and the same. The religion of the nation was Christianity, the religion of the State was Episcopacy. The Episcopalians, therefore, were not warranted in calculating the necessity for a new bishop, in holding that the increase in population had gone to swell their numbers only. During the last two generations the population of England had doubled, but the increase in the numbers of beneficed clergymen in the Established Church had only been at the rate of 15 per cent. (Hear, hear.) He repeated, that while the population had doubled, the provision made by the Church had only been at the rate he had just named. Even in providing places of worship, the Church had not kept pace with the population. In 1725, the proportion of churches to population in England was one to every 760 persons. In 1851, there was one church to every 1,273 people. In 1875 there was one church for every 1,497 people. In other words, while the income of the Church had steadily increased and the population had largely augmented, its relative hold on the people had steadily decreased, even during the last quarter of a century. (Hear, hear.) They were told by early ecclesiastical writers that when the Emperor Constantine proclaimed territorial jurisdiction for the bishops, a weird and wistful voice was heard declaring through the stately chambers and corridors of the Byzantine Palace, "This day poison is poured into the Church; this day poison is poured into the Church." No one knew whence the strange warning came, and no answer was vouchsafed to it. A reply, however, might now be sent through the long vista of years, and the experience of the Church of England might be cited as proving the truthfulness of the prediction that was uttered 1,500 years ago on the banks of the Bosphorus. (Cheers.) The bane of the Church of England, the canker that was eating its heart away, were its wealth and its poverty. At one and the same time it was the richest and the poorest Church in Christendom. They had huge heaps of money scraped up in favoured places, and the persons that possessed it lived in splendour and luxury, while all around them were poverty, desolation, and often want. The revenue of the Church from realised property was 7,300,000*l.* a year. Of this 530,000*l.*—more than half a million—was distributed amongst 172 men. These were the archbishops, bishops, deans, and other Church and Cathedral dignitaries. The average annual income of the older bishops was 6,000*l.* a year, or, to put the figures more correctly, it should be said that it was 5,600*l.* a year in cash, and 400*l.* a year for the rent of the palaces and castles that they lived in. This was the average, but some had incomes much in excess of it. The Archbishop of Canterbury had an annual income of 15,000*l.* a year and two palaces. In some recent ecclesiastical return it was shown that His Grace had been allowed to lay down nearly 500 acres of land for pleasure ground. ("Hear, hear," and a laugh.) He could not recognise any resemblance between a bishop with two palaces, an income of 15,000*l.* a year, and pleasure-grounds 500 acres in extent, and the humble fishermen of Galilee, whose principles he professed to teach, and whose lives he aspired to emulate. (Cheers.) He invited the House to contrast the incomes of these high authorities of the Church with the salaries of the working clergy. There are some 13,300 clergymen in the Church of England, and their average incomes varied from 360*l.* to 380*l.* a year. The average income of the clergymen in the county of Durham was about 350*l.* or 360*l.* a year. But these figures did not correctly describe the incomes of the clergy. Several of them had incomes amounting to 1,000*l.*, 2,000*l.*, and 3,000*l.* a year, and others had much less than the average amount named. A few years ago there were in England 297 clergymen receiving under 50*l.* a year, 1,629 receiving under 100*l.* a year, 1,602 receiving under 150*l.* a year, and 4,882 receiving under 200*l.* a year. This state of matters, which he could not

do otherwise than describe as disgraceful to the Church, had been somewhat improved of late by the action of the Ecclesiastical Commissioners. Things were not so bad now as they formerly were, but still, even in 1873, there were 1,163 ministers in the Church of England receiving only 100*l.* a year, and there were 3,189 receiving between 150*l.* and 200*l.* a year. The average income of the curates was between 70*l.* and 80*l.* a year, very little better than an ordinary mechanic or miner in good times. (Hear, hear.) There were societies in existence for the purpose of collecting funds for educating curates' children, and for supplying them with increased incomes and clothes. Every year he received circulars from bodies of this description asking for contributions for these purposes, and soliciting also cast-off wearing apparel for the poor curates of the Church of England. ("Hear, hear," and laughter.) The Bishop of Manchester, speaking recently, disclosed that there were curates in the Established Church that got flesh meat for their dinners as seldom as the agricultural labourers of Wiltshire and Dorsetshire. He had seen statements in the clerical papers to the effect that some of the poor ministers were unable to provide firing in the cold wintry weather. This condition of things was derogatory to the Church of England. They might explain it, or apologise for it, or excuse it as they chose, but the broad fact still remained that while one section of the Church received incomes superior to that of the Prime Minister of England, the men who did the work were subsisting on salaries totally indequate to maintain them in ordinary decency. If, instead of proposing to increase the number of bishops, the earnest members of the Church of England would set about a redistribution of the vast funds which that corporation possessed, they would accomplish both for their Church and country a much more useful and honourable work. (Cheers.) It was useless to expect that the Church would ever have any hold on the affections of the people while these gross anomalies existed. It might wield a certain weight in special circles, but it could never long touch either the hearts or sympathies of the nation while its resources were so unequally and so inequitably dispensed. The people asked for more light, more mental liberty. They required a better appreciation of their responsibilities as men and as citizens. They wanted a broader diffusion of the principles, and a more faithful practice of the spirit and the teaching of the Founder of Christianity, and it was proposed to give them more bishops, more sleek and oily parsons—more of a superficial and artificial ecclesiasticism. They should have an institution—call it a church if they liked—not of priests, but of and from and for the people, into which any man, however poor, and however ignorant he might be, could enter and take a heart to be purified, an intellect to be enlightened, and a spirit to be elevated. They wanted a Church in which there was absolute intellectual freedom, and complete Christian equality, which would be a place of refuge for the weary, of shelter for the poor, of solace for the sick, of help for the desolate, and of tribuneship for the oppressed—not a ring of parsons and bishops rolling in wealth, and swaggering in the foretop of the State. (Cheers.)

Mr. CROSS would not on the present occasion go into the question of the wealth of the Church of England; it was not before the House. But so long as the Church of England existed he thought it should have the same power of doing its work which was allowed to other denominations. (Hear.) He asked whether it would be generous or wise to refuse to the members of the Church of England that power. He had letters from all the bishops of the dioceses named in the schedules of this bill of the most painful character, complaining of the extreme amount of work they were called upon to perform. He asked in no sectarian spirit whether, for instance, the labours of the Bishop of Manchester had not conduced greatly to the benefit, moral, spiritual, and even material, of the diocese over which he presided. The Bishop of Durham, in a letter he had received, stated that since 1857 the number of churches in his diocese had increased from 171 to 342, and the number of clergy from 222 to 531. He could not believe that the House would refuse the power which the members of the Church now asked. The case had been pressed on the Government two years ago, when the House passed the second reading of the bill by a very large majority. He appealed not simply to the Christian feeling of the House, but to its candour and generosity, to deal fairly by the Church, and give its members the power of carrying on its work which was not refused to every other religious body. (Hear, hear.)

Mr. E. JENKINS could not allow this bill to pass without full and fair discussion. He strongly objected to the further progress of the bill. Until something was done to enable the existing bishops to enforce the law and to clear the Church from illegal practices and unprotestant doctrines, he should feel bound to oppose any addition to the episcopal body. For these reasons he should join his hon. friend, if he went to a division, in voting against the bill. (Hear.)

Sir G. CAMPBELL admitted that additional bishops were required in the Church of England, and said he would have voted for the bill if it merely enabled persons to contribute voluntarily towards their support, but he objected to taking the overpay of the existing bishops for the establishment of new ones. He should, therefore, vote against the bill.

Mr. SULLIVAN said this was the third or fourth time since he occupied a seat in the House that he, a Roman Catholic, had been called upon to assist in regulating the ecclesiastical affairs of his Protestant fellow-citizens. It was an anomalous and hardly a creditable circumstance that the truly domestic affairs of any religious community in this country should be brought before that House to be determined by votes of Catholics, Baptists, Presbyterians, and men of every shade of religious belief. The time had arrived when, in justice to the conscientious feelings of the members of the Established Church, these matters should be withdrawn from the decision of that overworked Assembly. He respectfully told members of the Establishment that they had better endeavour to emancipate their Church from the control of the House of Commons, and to obtain for it home rule and self-government by restoring Convocation and making that body a reality. He spoke as a Catholic who wished to see the Protestants of this country enjoying in Church matters that full liberty of conduct which he claimed for his own communion. Would it not add to their dignity if they were to free themselves once for all from the meddling interference of that House?

Mr. M. HENRY said, in reference to the remarks of the last speaker, that prior to the year 1829 Catholics did not make it a part of their creed that they were to endeavour to destroy the Established Church of this country. The establishment of a State Church was one of the strongest doctrines of the Catholic religion (cries of "No"), and in this country the Protestant Church was supported by the State. He had always voted in favour of measures of this kind. The recent creation of new bishoprics in the north of England had been productive of almost unmixed good. (Hear, hear.) He did not think it was an honest line of argument on the part of hon. members to pretend to point out blots in the government of the Church of England and to profess a desire to see them removed when the real object was to do away with the Established Church altogether.

Mr. RICHARD said: I can assure hon. gentlemen opposite that it is essentially distasteful to me to have to discuss questions of this nature in the House of Commons. For I feel that it is very difficult to do so without saying something that may be offensive to the feelings of many whose character I greatly respect, and whose religious susceptibilities I would not willingly wound. But it is not our fault that matters of this kind are thrown down for discussion on the floor of this House. I think I can understand and sympathise with the repugnance which many members of the Church of England must feel on such occasions. For the members of any church to have the most sacred matters pertaining to its doctrine and discipline, and internal economy and administration dealt with and decided by persons of all kinds of religious opinions and of no religious opinions at all, is a thing totally at variance with my notions of what a Christian community should be, and I am astonished that the humiliation of it does not become intolerable to the serious members of the Church of England. (Cheers.) In a former session, when the first of these modern episcopal creations was proposed to the House, I ventured to state my views in opposition to the bill at considerable length. It is not necessary that I should repeat in full the arguments I then used. I retain all the objections I then expressed to this kind of legislation. I have no wish, by my consent, to take any part in the creation of any more of these politico-ecclesiastical officials whose existence, in my judgment, is not an advantage to either Church or State. As Nonconformists we object that any class of men should be authorised by the State to perform ecclesiastical and spiritual functions. And we object further that these bills proceed on the assumption that the whole population of this country are members of the Church of England. (Hear, hear.) That is always taken for granted. We are told that in such and such a district there are so many hundreds of thousands of souls who, in effect, are without episcopal supervision, totally ignoring the fact that there are millions of people in this country who have renounced their allegiance to the Church of England, who do not require and will not accept Episcopal supervision. (Hear, hear.) It is not very easy to understand who wants more bishops. There are a few rich people who are willing to subscribe their money for this purpose, because, perhaps, they consider that a hierarchical religion is more aristocratic and respectable. (Laughter) But there is no evidence that there is any general desire among the members of the Church of England itself for a multiplication of these officials. Nay, indeed, there is a great deal of evidence to the contrary. If we may take the papers and periodicals which represent the various shades of opinion in that Church as any test, we may confidently say that the prevailing feeling is, not a desire for more bishops, but utter distrust and dislike of those who already exist. Some attempt has been made to galvanise public opinion on this subject. I do not know whether the House is aware of it, but there is a society in existence for the propagation of bishops. (Laughter) It is called a "Society for Promoting the Increase of the Episcopate." It is constituted under very high patronage. Among its vice-presidents there are two dukes, three earls, ten bishops, and two lords. But it does not seem to inspire much enthusiasm, for in the year 1874—that is the last report I have seen, which I now hold in my hand—the total amount of its subscriptions was only 112*l.* 1s. 6d., and of that 50*l.* was subscribed by the Duke of Buccleuch. (Laughter.) So that, measured by pecuniary contributions, the entire amount of interest felt by the members of the Church of England throughout the kingdom in the increase of bishops amounted to 62*l.* 1s. 6d., plus 50*l.* worth of interest felt by His Grace of Buccleuch. (Laughter.) And how is this interest expressed by petitions? I have looked at the list of petitions presented this Session, and up to the 9th of July, I find that they numbered seventy-three, signed by 1,545 persons, most of them from clerical bodies; but not only are the persons very few who are in favour of an increase of the Episcopate, but those who do favour it do not wish to see it extended on the lines of this Bill. The society to which I have referred, three or four years ago, addressed a series of questions on this subject to all the rural deaneries in England and Wales. The first question was whether more bishops were necessary and desirable; the second, how they should be paid; and the third, whether the bishops of the new sees should have seats in Parliament. I believe there are about 750 rural deaneries in England and Wales. Of these, 460 had replied in 1875. On the first question there was considerable unanimity; on the second there was much difference of opinion; on the third, whether the new bishops should have seats in the House of Lords, the result was this:—Out of 450 rural deaneries, 360 were opposed to the bishops of the sees that should be created having seats in the House of Lords, by rotation or otherwise, 54 were in favour of a rotation clause, and only three returned an answer in favour of the new bishops being in Parliament. But this bill disregards the voice of the clergy on the matter, and does provide that the new bishops should have seats in the House of Lords in their turn. I believe there is also great dissatisfaction among the members of the Church of England as to the way in which these bishops are created. The Church itself has no voice in the matter. That cannot be helped, of course, while the Church is connected with the State. But it is certain that many feel bitterly the anomaly that such a power should be virtually lodged in a House constituted as this is, and it cannot be constituted otherwise, for, so long as it is a representative assembly, it must represent all classes and creeds and opinions. For my part, I hope the Church of England will attain the liberty enjoyed by all other religious bodies. I believe that the humblest Dissenting or Methodist Church in the kingdom would resent any magisterial or political interference in the appointment of its ministers and the regulation of its affairs as an insult and an ignominy. Let the Church of England, then, have the same liberty and the same power as these possess. But she can have this only on one condition, that of renouncing her exclusive privilege as a Church protected and patronised by the State. (Cheers.)

Sir A. LUSK did not think it was a desirable thing for the Episcopal Church to ask that House to interfere with its affairs, but as long as the Church was connected with the State it must submit to what the House of Commons did. The hon. member proceeded to speak against the bill till a quarter to six, when, in accordance with the standing order,

The debate stood adjourned.

PURCHASE IN THE CHURCH—DIDSBURY.

"Promotion by Merit" has one of his racy and telling sketches in the *Manchester Examiner* of Monday. He writes:—The parishioners of the parish of Didsbury need not affect much astonishment when they hear that their souls are in the market, and are being offered for sale over the counter of a shop in Oldham-street, Manchester, because, for a hundred and fifty years their souls have never been out of the market. Before, however, we come to the present position of this ancient parish, it may not be uninteresting to glance at its past ecclesiastical history. Next to the Cathedral the chapel of Didsbury is the most ancient place of worship in the parish of Manchester, having been founded in 1285, although it did not become a parochial charge till 1352. As a matter of course, the parishioners and the parsons of Manchester and Didsbury were Catholics, or Anglicans, or Presbyterians, just as the Government ordered them to be. During the Commonwealth a curious thing happened in the parish of Didsbury. It will scarcely be believed that 200 years ago the parishioners of Didsbury were supposed to be intelligent enough to choose their own minister, and that on two occasions during 643 years the choice was left with them. I read in the Rev. John Booker's "History of Didsbury Chapel" that the first appointment to the chapel under the Presbyterian form of government was made by the parishioners, with whom the nomination rested; and that Mr. Thomas Clayton, who brought a certificate of his "good conversation" from Blackburn, was "desired and freely elected" by the people of Didsbury. But soon the parishioners were deposed, and the patronage lapsed again on the change of Government to the Warden and Fellows of Manchester, who held it up to 1726, when it was bought and sold for the first time. I wish some of your readers would explain how a public body like the Warden and Fellows of the Collegiate Church could "alienate" or sell a public trust of which they were trustees and not owners. Nobody will be stupid enough to suppose that any one of these buyers bought this living of Didsbury

during the last 150 years for any other than domestic or family purposes, and yet they tell us that the Church of England is a national church! The present incumbent, the Rev. William John Kidd, got the living in what seems to be the customary way in Cheshire and in Lancashire—*i. e.*, from his father-in-law, Mr. Thomas Darwell; and then his executors sold the concern to Mr. James Lowe, of 13, 15, 17, and 19, Oldham-street, the well-known and enterprising draper, who, I am told, intended it for his brother. At the present moment Mr. Lowe, tired of waiting on Providence, is offering for sale what the Dean of Manchester calls "the souls of the men and women of Didsbury." That is an offensive way of putting it; but, then, one cannot well find fault with a dean. The Tories of Manchester will hear with mild astonishment that the placid soul of Mr. Hugh Birley, M.P., is being offered very cheap over the counter in Oldham-street along with bonnets and baby linen. The Liberals will no doubt be perturbed in spirit when they hear that the soul of their traditional chief, Mr. Thomas Ashton, is to be bought together with corsets and washing petticoats. The cure of the soul of Mr. Richard Haworth is offered, but the Church of England parson who tackles him will have a bad time of it, for Mr. Richard Haworth needs no repentance. They tell me that the soul of "Verax" is included in the sale, but it may be beyond hope. There are many "lapsed" Presbyterian souls to be sold. The Wesleyan College is in the parish, and so the souls of the professors and the students are to be bought in Oldham-street. It is not every day that the soul of one of the authorised revisers of the Bible is to be purchased for 4*l.* 8*s.*, but still it goes with the lot. Both the Quakers and the Corporation will be interested to hear that the soul of Mr. Alderman King is, as far as he knows, offered up with the rest, so that you will see that there is a splendid "assortment" at Didsbury.

In the printed advertisement of the living the first thing we are told is that the population is about 800, "chiefly very rich." This is an announcement of the very first importance in this nineteenth century, when the buyers are likely to be clergymen of the Church of England. In old-fashioned times, which are happily gone by, it was said that "the poor have the Gospel preached to them," and that "the common people heard Him gladly." But with us, who naturally and properly regard the rich more than the poor, and who have not much respect for the notion that he is blessed "who considereth the poor," with us to-day it is more in consonance with our ideas to "sell" the poor "for a pair of shoes." I have been to Didsbury to look at the concern to-day, and I don't think Mr. Lowe has made as much as he might have done of the advantages of the place. It struck me in a moment that it was a great omission not to mention the new railway which is being made, for it will bring parishioners to the parish and pew rents to the church. That railway ought to add 1,000*l.* to the value of the living, and yet it is never mentioned. I was also pleased to find that, in spite of their history, the parishioners have some parochial pride left. In the porch of the church was an announcement that to-morrow week they will celebrate the 643rd anniversary of the opening, and that the Bishop of Manchester will preach in the morning in honour of the event. I wonder if the bishop will take advantage of this fine opportunity to tell these wonderfully rich people that now they have a chance to buy their freedom and their self-respect. What is to hinder them from buying the living and vesting it, say in the churchwardens, thereby securing self-government, and at the same time adding to the dignity of the office of churchwarden?

How much then will the "lot" bring at the shop in Oldham-street? Mr. Lowe's agent is writing to all likely purchasers that the price for the 800 souls is 3,500*l.*, or about 4*l.* 8*s.* each; and that, as he will allow 5 per cent. interest until the Rev. Mr. Kidd dies, "the investment is an exceedingly good one." Moreover, so writes Mr. Lowe's agent, Mr. Kidd is seventy-three years of age, and "is in very bad health." I hasten to inform Mr. Kidd's friends that the statement that he "is in very bad health" is only true in the same sense that it is a fact that all men are dying, for nobody can deny a statement of that character. A friend of mine says he had a visit from Mr. Kidd last week, and he was glad to say he was looking uncommonly well. This advertisement of Mr. Lowe's will, I hope, have no bad effect; but, on the contrary, let us believe that it will give Mr. Kidd a new lease of life. It is very likely that, when Mr. Kidd was waiting for Didsbury, which had been bought for him, he experienced the truth of the saying that "threatened men live long." It seems that Mr. Kidd has offered several times to resign, and so Mr. Lowe's agent offers to send us, if we wish it, a copy of the letter Mr. Kidd addressed to the parishioners about his "probable resignation."

The people of Didsbury, then, are "chiefly very rich," but are they not a trifle mean? The fixed income of the church is derived—from Queen Anne's Bounty, 48*l*; Ecclesiastical Commissioners, 54*l*; Cathedral Fund, 53*l*.; in all, 155*l*. out of 216*l*.; so that more than two-thirds come from funds which are supposed to be used to carry the Gospel to "poor and populous districts." The Adamsons, the Humphries, the Hendersons, the Bollands, and the Birleys are thus taught religion in the main by funds set aside by us ratepayers for the instruction of the poor and needy; and yet they are not very much ashamed of themselves, but, on the contrary, the advertisement states that, not content with the charity doled out to them from the Cathedral, they expect and hope that the "dole" will be increased. Then we are told, for the benefit of the parsons again, that "there are splendid houses in the parish," and Mr. Lowe adds, there is "very good society." All this, in view of the domestic and commercial character of the Church of England, is quite fair and quite proper, and Mr. Lowe very wisely adds that, though the fixed income is only 216*l.*, yet the offertory, "it is fully believed," brings up the income to 400*l.* a year, "if not more," so that the interest for the investment at 3,500*l.* will be 11½ per cent., which is an uncommonly good return in the present depressed state of the Manchester trade. The circular states that "the clergyman to be presented should be of no extreme views," but that is surely a polite fiction, for the circular is being sent to any clergyman, of whatever views, who may ask for it. May I add one word of warning? Speculation in livings in the Church of England is a species of gambling as dangerous as American poker. In other trades one seldom hears of such losses, or of such profits. It is only at Monaco or Fuentarabia that the gambling inherent in the "purchase system" of the Church of England can be equalled or exceeded.

SUMMER WORK OF THE LIBERATION SOCIETY.

It will be seen from the subjoined notices that, notwithstanding the summer weather and the corresponding holiday season, the Liberation movement is carried on with unceasing activity. No fewer than fifty meetings, most of them open-air, were held during the month of July, and none better, in many respects, have ever been held. The following have taken place during the last week:—

THE REV. JAMES BROWNE, B.A., IN NORTHUMBERLAND, DURHAM.

Last week Mr. Browne addressed open-air meetings at the five following places:—

Seghill, Northumberland, July 29th.—In the playfield of the village a numerous group of miners assembled and manifested much interest in Mr. Browne's speech on the favouritism and injustice necessarily connected with the maintenance of the State-supported Church. Mr. John Smith presided and addressed the meeting at length, and on the proposal of Mr. William Allan, seconded by Mr. Barlow, a resolution thanking the lecturer and approving the society's object was unanimously adopted by the meeting.

Tudhoe Grange, Durham, July 30th.—A large meeting came together on Tuesday evening in the market-place, when Rev. M. Morris took the chair and commenced the proceedings. Mr. Browne had the attention of the audience during an hour's lecture, and the meeting was afterwards addressed by Rev. C. Friskin, Mr. H. B. S. Thompson, and Rev. H. B. Kendall, when hearty resolutions of thanks and in approval of disestablishment, were passed.

Medomsley, Durham, July 31.—On the village green, known as the Plantation Field, a fair number of miners and cottagers attended and listened with interest to Mr. Browne's explanation of what was meant by the words establishment and disestablishment. Mr. H. B. S. Thompson presided, and addressed the meeting. Mr. James Armstrong also spoke.

Benfieldside, Durham, Aug. 1.—The ironworks population of this neighbourhood include a large proportion of Catholics, and public meetings are not readily attended. However, a fair gathering was secured in the main street, and increased as Mr. Browne's address proceeded. Mr. Henry Carse afterwards spoke with much ability and humour.

Crook, Durham, Aug. 2.—Fine weather continuing, the meeting in the market-place here was very numerously attended, and of an enthusiastic character. Mr. H. B. S. Thompson presided and opened the proceedings, calling on the Rev. James Browne, whose lengthy address was most attentively listened to and often applauded. Some questions and objections were urged by zealous Catholics in the audience, who had mistaken the lecturer's allusions to their branch of the Church. On the motion of the Rev. Henry Yowll, seconded by another resident, it was unanimously resolved, "That this meeting thanks Mr. Browne for his address, and declares that the disestablishment and disendowment of the Church of England will be an act of national justice, and an advantage to the religion of the people." A vote of thanks to the chairman closed the meeting.

CAMBRIDGESHIRE.

The Rev. J. H. Lummis was busily engaged last week in open-air meetings. On Tuesday, July 30, he revisited Leverington, where he addressed a number of agricultural labourers, who seem waking up to the part they will have to take in the coming struggle. References to the property question brought out the schoolmaster to oppose. A discussion of a good-natured kind was the result, and the meeting broke up apparently well satisfied.

Thorney.—In consequence of a pledge given at the last meeting Mr. Lummis was here again on Wednesday. The meeting was this time under the presidency of Mr. J. Crabtree, of Wisbeach, and was on the whole orderly and good-natured, although the conduct of one was repeatedly censured by the chairman. The lecture was on "The Established Church—a Present Day Grievance," and was heard by a very large audience, amongst whom were three clergymen. At its close all these joined in an attack upon the position of the lecturer, but a reply was not difficult. The controversy, however, awakened an excited feeling on both sides, and for a considerable time Mr. Lummis's closing reply was rendered inaudible. Only with the coming on of complete darkness the meeting came to a reluctant close. Mr. Lummis and the chairman returned to their quarters, and eventually left the town surrounded, for good reasons, by a strong bodyguard of friends.

Whittlesea.—Mr. Lummis was announced to hold an open-air meeting here on Thursday. At the appointed time he, accompanied by his chairman, Mr. S. Hughes, took possession of a wagon placed at their disposal in the market-place, and a considerable audience soon gathered. The chairman's remarks and part of Mr. Lummis's address were heard attentively by an orderly assembly, until a large contingent coming up from a local "gala" it became evident that mischief was meant. Three or four gentlemen-farmers soon contrived to turn a peaceable assembly into a tumultuous crowd. At first nothing but "horse-play" and banter were indulged in, but the chairman and lecturer, remaining in the wagon, and waiting patiently for a hearing, a rush was made upon their position, and, but for the protection of a posse of police, much mischief might have occurred. Eventually the lecturer and the chairman left the wagon, and attended by a large body of sympathisers, and followed up by the police, keeping the crowd at bay, they reached their apartments without harm. The conduct of the ringleaders of the opposition, whose names are well known, excited much indignation.

Swaffham Prior.—Mr. Lummis had a quiet meeting here on Friday evening, when, in the principal street, he addressed an interested crowd of agricultural labourers, &c.

LECTURES BY THE REV. T. ADAMS.

Hinton.—On July 26 the Rev. T. Adams, of Daventry, lectured on the green here, the Rev. Chas. Brown in the chair. The Rev. J. C. Robinson also addressed the meeting, which was a very good and attentive one.

Byfield.—On July 29 Mr. Adams lectured at Byfield under the "Cross Tree."

Eydon.—On July 30 Mr. Adams had a good audience, an attentive one to Mr. Brown and himself. The whole village received tracts.

Charwelton.—On July 31 there was another meeting here, but not numerous.

Flecknoe.—On August 1 Mr. Adams lectured here on the green. A fair muster of labourers, who were much interested. The Rev. A. Greer was in the chair, and E. F. A. Briggs, Esq., gave an address at the close.

Willoughby.—On August 2 Mr. Adams lectured in the middle of the village, and was so much encouraged as to announce another lecture for next week. The Rev. A. Greer was chairman.

ECCLESIASTICAL MISCELLANY.

Mr. R. F. Horton, the son of the Congregational minister at Bradford, has been elected President of the Oxford Union.

It is a curious fact that in Brighton, the town of Frederick Robertson, the Broad Church party are nowhere. The Ritualists and Evangelicals muster largely and equally.

A deputation of Irish Roman Catholics will shortly proceed to Rome for the purpose of presenting the Pope with the sum of 2,500*l.*, the "Peter's pence" offering of the archdiocese of Dublin.

The Archbishop of Canterbury has issued to the clergy of his diocese a recommendation that those who have during the past months prayed for peace should now—through the general thanksgiving—return thanks to God that their prayers have been thus far answered.

The Burials Question in the Balearic Islands.—The Roman Catholic clergy in the islands of Majorca and Minorca seem to be even more intolerant than their brethren upon the mainland, and they are evidently of opinion that the Government will support their arrogant pretensions. Only two years ago the ecclesiastical authorities of Port Mahon refused to admit into the Roman Catholic cemetery the remains of a person who had died without receiving the sacraments of the Church, and who was temporarily buried in the Protestant graveyard; while last summer they succeeded in obtaining the closing of a Protestant school under the pretext that the hymns sung in the schoolroom, being audible from the street, were equivalent to a public manifestation of a dissident religious body. An act even more high-handed was indulged in a week or so back, when the rector of one of the parishes sent for the publisher of a local journal, and in the presence of two other priests and two Roman Catholic laymen, read to him a sentence delivered by the ecclesiastical tribunal of the diocese, in which he was described as a scandalous and public evil-doer for having reprinted an article from a Madrid journal declaring that cemeteries ought to be open to the dead of all creeds. He was enjoined not to reprint any more such articles under pain of excommunication, which still has its terrors for the primitive people who inhabit the Balearic Islands.—*Pall Mall Gazette.*

Ritualism at Bradford.—A short time since a correspondence came to light between the Bishop of Ripon and sundry parishioners of St. Jude's. The

parishioners called the attention of the bishop to certain observances at the church of St. Mary Magdalen on the part of the Rev. G. E. Redhead, the incumbent. The bishop replied that he had already been in communication with the Rev. Mr. Redhead on the subject; but he had unfortunately not been able to induce him to give up the practice in question. The bishop, in conclusion, however, intimated to the complaining parishioners that it was within their power to take legal action. Thereupon has ensued a controversy in which all the familiar points in the Ritualistic controversy have been put on each side with more or less vigour and point. On behalf of the Ritualists complaint is made, in the first instance, of the raising of the question at all by one or two persons, who would, by the very common but egotistical and altogether objectionable desire to leave their own business and mind that of others, have attempted to interfere between the Rev. Mr. Redhead and a congregation which is in the fullest harmony with him. On the other hand, it is contended that those who are dissatisfied with Mr. Redhead have as good a right to remove from the Church what they believe to be a perversion of their faith as the Ritualists have to encourage in their minister the turning of the Church service to express their own faith. The discussion has naturally widened until it has covered in a fashion the whole field, not only of the right of the Ritualists to carry out their observances, but of the truth of the distinguishing beliefs of the Ritualists.—*Bradford Observer.*

BUNHILL FIELDS.—A "Nonconformist," writing to the *Daily News*, draws attention to a real practical grievance which should be "reformed altogether." He says:—"Having occasion this afternoon to pass Bunhill Fields, I strolled inside the gates for a few minutes, and was surprised and grieved at what I saw. The place is at present simply a playground for all the children of the neighbourhood. Some were tearing down branches from the trees, others amusing themselves by destroying the shrubs, while the remainder were dancing on the tombs and playing hide-and-seek around or leapfrog over the gravestones. The inscription at the gate states that Parliament has placed the grounds under the care of the Corporation of London. That Parliament 'ever intended the graves of such men as John Bunyan, Samuel Wesley, and many as great and noble to be subjected to such treatment I cannot believe. For myself, what I saw caused me a feeling of inexpressible sadness. That the facts have only to be known to ensure some arrangements by which respect will be paid to the graves of the mighty dead I feel certain, and shall esteem it a favour if you will give publicity to them." It is really a fact that the Corporation of London, or the majority of them, care little or nothing for the *Campo Santo* of Nonconformity; or do they merely need to have their attention called to the matter to remedy at once an obvious neglect of tho trust committed to them by Parliament? We have good Liberals—religious and political—in the Corporation, who should see to this matter.—*Inquirer.* [We do not feel so sanguine in the matter as "A Nonconformist." If we remember aright Sir Charles Reed made a laudable and vigorous effort to set matters right, but did not meet with very general support.]

MURDER OF NATIVE CHRISTIANS IN CHINA.—The Hong Kong *Daily Press* gives an account of the murder of two Chinese Christians in the Hwei-chow prefecture of the Kwangtung province, in consequence of an outbreak of hostility on the part of their fellow villagers. The Hong Kong paper says:—"They and a few others have been for some time connected with the Swatow Mission of the Presbyterian Church of England. They met as usual for worship on the 19th of May, not without fears on account of the violent language which had been used against them. Unhappily their fears were soon to be realised. About noon of the day in question the chapel was surrounded by a large number of the villagers, who had entered into a plot, fostered by some of the more influential people of the district, to put down the worship of God by the slaughter of some of the worshippers. One of the Christians fled for refuge to the house of his brother, who, though not approving of his Christianity, acted a brother's part by concealing him and trying to save him from the fury of his persecutors. The poor man's hiding-place was discovered, and, having been dragged out, he was brutally murdered, his head being almost severed from his body. His relatives were then compelled by threats to assent to the immediate burial of his body, so that no evidence of guilt might remain, and the roads were watched to prevent information being given to the local magistrate. Meanwhile other seven worshippers were seized and beaten, some being severely wounded with knives and having their queues cut off. One of them has since died of his wounds. Efforts are being made by those implicated to hush up the affair. If these efforts should be successful there is reason to fear that further outrages of a similar kind may take place. The rumour of unpunished crime quickly spreads, and a bad example is easily followed. There is, naturally, no great desire on the part of the mandarins to secure justice and protection for the Christian in such cases. We believe that the assistance of Mr. Gregory, the British consul at Swatow, has been called in, and we hope that by his efforts the protection which has been guaranteed by the Chinese Government to its subjects in following the Christian religion will be effectually secured."

CHURCH-RATES IN SOUTHWARK.—For some time past much opposition has been shown to the collection of Church-rates by a section of the ratepayers in the parish of St. Saviour's, Southwark, but without avail, as the Act of Parliament passed in the reigns of Charles II. and George III. bearing on the subject leave the authorities no option but to duly levy rates in certain parishes for "the maintenance of ministers and the repairs of their church." Thursday being the day appointed to make a new Church-rate for the ensuing year, a meeting of the churchwardens, overseers, and other inhabitants of the parish was held at the Parochial Offices, Borough Market, when the proceedings, which lasted three hours, were throughout of an uproarious nature. Mr. W. Drewett, warden of the great account, presided. At the outset a proposal that the meeting should be adjourned to a later hour in the interest of the majority of the ratepayers, who were unable to attend, was negatived, and a long discussion ensued upon the auditors' report respecting the financial statement of the warden of the great account for the past year. An amendment, to the effect that the accounts be referred back to the auditor, and counsel's opinion taken as to their legality, was lost, and the motion for their adoption was passed by a large majority. It was then proposed and seconded, amidst a scene of unusual uproar, that a Church-rate of one penny in the pound should be made, to which an amendment was offered, declaring in effect that no voluntary rate was needed, in consequence of there being ample funds at the disposal of the vestry for all legitimate expenses of the church. The discussion provoked much acrimonious feeling, and personalities were freely bandied about. A ratepayer suggested as the best mode of settling the matter that a properly organised agitation should be got up in the parish for the repeal of the Act, which as it then stood could not be resisted. In the end the resolution was adopted by a large majority, and a poll was demanded.

THE CHURCH OF ENGLAND WORKING MEN'S SOCIETY.—The second anniversary of this society took place on Saturday. In the morning there was an early celebration of Holy Communion in some two hundred churches in different parts of the country, and at eleven o'clock a special choral celebration at St. Alban's, Holborn. Mr. Mackonochie was the celebrant; and there was one piece of remarkable ritual—viz., the celebrant left the altar and knelt at the sedilia, not facing east during the Nicene Creed. The sermon was preached by the Rev. J. Edwards, vicar of Prestbury, from Psalm xc. 17—"Show Thy servants Thy work, and their children Thy glory"—words which he believed summed up the aspirations of the members of the society. He contended that, whatever might be the theory of a National Church, her real position in the land was a missionary one, and that the world was just as antagonistic to the Church in these days as in those of persecution to blood. He advocated the keeping separate, as far as possible, the sphere of the temporal and ecclesiastical, and maintaining the Prayer-book in its integrity, with those primitive and Catholic usages on which the Reformation was based. That society had not been formed one hour too soon; and the working men of England, invested now by the State with such grave responsibilities, should bear their part in reconciling the difficulties and easing the heavy strain which now weighs down many owing to the conflict between the spiritual and temporal powers; while they should remove the reproach that religion is unmanly and fit only for priests and women. There was a large congregation, the men far outnumbering the women. Delegates were present from most metropolitan districts, and from numerous provincial towns. At night the annual public meeting was held at the Cannon-street Hotel, the attendance numbering between 200 and 300 people. Mr. William Inglis presided, and delivered an address, in which he discountenanced any attempt at a compromise between the High Church party and those who were opposed to it. A report having been read by the secretary, who stated that since the last annual meeting thirty new local agencies had been formed, making the present total 184, Mr. Plant (West Bromwich) proposed the following resolution:—

That this meeting expresses its deep sense of admiration of the noble stand for Catholic faith and practice made by those priests of the Church of England who have during the past few years been subjected to cruel and unrelenting persecution for nothing more than loyal adherence to the Book of Common Prayer and the usages of the Primitive Church, and also records its heartfelt sympathy with the Revs. A. H. Mackonochie, J. Edwards, and A. H. Ward, and the flocks committed to their charge, in the grievous troubles through which they are passing in vindication of their rightful heritage; and hereby pledges itself to support them and all like-minded priests and people by every constitutional means in its power.

Mr. G. Wycherley (Southport) seconded the motion, which was carried unanimously.—A second resolution, which was proposed by Mr. H. A. Francis (Plaistow), seconded by Mr. Milsom (Leeds), and agreed to, like the first, recorded the resolve of the meeting "to agitate by all constitutional means in its power for the repeal of the Public Worship Regulation Act and all other civil encroachments on the spiritual sphere, as well as for the re-establishment of the spiritual courts with canonical jurisdiction to try and decide all causes belonging to the internal concerns of the Church."

The agitation of the "Unredeemed Italy" party is completely ended.

ELECTION INTELLIGENCE.

The election for the Haddington Burghs took place on Saturday, with the following result:—Lord William Hay (Liberal), 881; Sir J. Grant Suttie (Conservative), 651; Liberal majority, 230.

Mr. Goschen, in a letter to Sir John Lubbock, expresses his final determination to retire from the representation of the City, notwithstanding entreaties to the contrary. He states that no pressure whatever has been brought to bear to induce him to resign. It is stated that the Liberals will invite the Marquis of Hartington, Sir John Lubbock, and Mr. Alderman Lawrence to place themselves in nomination at the next election.

Messrs. Whalley and Raper will be the Liberal candidates for Peterborough at the next general election.

The Mid-Kent Liberal Association have unanimously decided to approve the candidature of Mr. Edward Cazalet, of Fairlawn, Shipbourne, Tunbridge, who has expressed his intention to contest the division in the Liberal interest at the next election.

Mr. Thomas H. Jackson, brother of Sir H. M. Jackson, M.P., who had been invited by the Liberal Three Hundred to contest the borough of Birkenhead, has declined to accept the invitation.

The Liberal party in Eye have decided to contest the borough at the next election, and Mr. Easton, of Holton Hall, Suffolk, and failing him, Mr. Banks, of Boston, will be the candidate.

The Hon. Cecil Ashley, son of the Earl of Shaftesbury, has consented to become the second Liberal candidate for Berwick-on-Tweed.

Should the seat for the county of Clare become vacant, the O'Gorman Mahon will not again contest the constituency. A request has been telegraphed to Sir Bryan O'Loghlen asking him to remove all difficulty by formally resigning his seat.

Lord Colin Campbell, youngest son of the Duke of Argyll, will offer himself in the Liberal interest for that county, in the room of his brother, the Marquis of Lorne, who has been appointed Governor-General of Canada. Lord Colin was born in 1853. Colonel Wingfield Malcolm, of Poltallock, M.P. for Boston, will contest the representation in the Conservative interest. He has already resigned his seat for Boston, and has issued an address to the electors of Argyllshire. Lord Campbell has also issued his address. He accepts the extension of the county franchise, but has nothing to say on the Scotch Church question.

His American trip has so benefited Mr. Santley that he has returned to London restored to health.

The subject of the next course of the Hibbert Lectures will, says the *Academy*, be the Ancient Religion of Egypt. The trustees have appointed M. Le Page Renouf to deliver them.

At the suggestion of the Rev. Charles Bullock, editor of *Hand and Heart*, a committee has been formed to effect a wider circulation among the working classes of the works on the "Evidences of Christianity," by Thomas Cooper.

In addition to Mr. Archibald Forbes, who has gone to Cyprus to represent the *Daily News*, Mr. Henty has gone for the *Standard*, and Mr. J. Bell for the *Illustrated London News*.

Under the title of "New Greece" Messrs. Cassell, Petter, and Galpin will shortly issue a volume, by Mr. Lewis Sargeant, which will comprise a survey of the actual condition of the country at the present day, and its history during the past few years. The work will be illustrated by two specially prepared maps.

THE DIVISION ON LORD HARTINGTON'S MOTION.—The following Liberal members voted with the Government on Saturday morning in the division upon Lord Hartington's resolutions:—Mr. Joseph Cowen, Mr. W. H. Foster, Mr. N. G. Lambert, Sir N. M. de Rothschild, Mr. Samuda, and Mr. Yeaman. In the same lobby were Mr. Roebuck and seventeen advocates of Home Rule in Ireland, including Mr. Butt. The minority who supported Lord Hartington included ten Irish Home Rule members, but no Conservative. Twenty-one members of the late Liberal Government voted in the minority. Liberal and Home Rule members absent:—Sir John Amory, Sir R. Anstruther, Mr. M. T. Bass, Mr. W. B. Beaumont, Mr. Biddulph, Mr. Biggar, Dr. Brady, Mr. John Bright, Mr. A. H. Brown, Mr. J. C. Brown, Mr. G. E. Browne, Mr. Bryan, Mr. Cullan, Lieut.-Colonel Carington, Mr. W. C. Cartwright, Lord G. Cavendish, Mr. Clive, Mr. Cogan, Lord F. Conyngham, Mr. E. Dease, Mr. T. A. Dickson, Mr. Digby, Mr. Downing, Mr. Ellice, Mr. Ennis, Mr. Evans, Mr. Fay, Lord F. Fitzmaurice, Mr. Fothergill, Mr. French, Mr. Gray, Mr. H. A. Herbert, Mr. K. D. Hodgson, Mr. Holland, Dr. Kenealy, Mr. Kirke, Mr. Laverton, Mr. Locke, Marquis of Lorne, Mr. M'Carthy, Mr. Macintosh, Sir J. M'Kenna, Mr. M'Lagan, Mr. W. F. Maitland, Mr. Martin, Mr. Matheson, Lord R. Montagu, Colonel Mure, Sir P. O'Brien, Mr. O'Clery, the O'Conor Don, Mr. O'Reilly, Mr. O'Sullivan, Mr. Parnell, Mr. Pease, Mr. O'Connor Power, Mr. W. E. Price, Sir C. Rashleigh, Mr. Redmond, Mr. E. J. Reed, Mr. Seely, Mr. W. Shaw, Serjeant Sherlock, Professor Smyth, Mr. Stacpoole, Marquis of Stafford, Mr. Stevenson, Mr. Synan, Mr. C. R. M. Talbot, Mr. D. Taylor, Mr. Torrens, Mr. Walter, Mr. A. M. Watkin, Sir E. Watkin, and Mr. Whalley.

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TO CORRESPONDENTS.

"E. I. C." (Londonderry.)—It does not seem to us necessary to discuss the subject further now that certain changes recommended by the committee of investigation are about to be carried out.

*** Several letters are left over until next week.

The Nonconformist.

WEDNESDAY, AUGUST 7, 1878.

THE WEEK.

THE great debate on the Eastern policy of the Government came to an end at an early hour on Saturday morning after four nights' discussion. The division showed 195 votes for Lord Hartington's resolution, and 338 for Mr. Plunket's amendment, thus giving the Government the large majority of 143 in a House of 533. This great triumph was naturally hailed by the Tory party with vociferous cheering. The majority was swelled by some seven recreant Liberals, and by the greater portion of the Home Rule members, whose adhesion to the Government was secured by the open advocacy of Mr. Butt, and probably by gratitude for the Irish Intermediate Education Bill, and that gratitude which is "a lively sense of favours to come." The absence of so many as seventy-five members of the Liberal party from this critical division tended of course greatly to increase the Ministerial success.

The discussions of Thursday and Friday did not add very materially to the weight of the debate, which may be said to have culminated in Mr. Gladstone's magnificent and exhaustive speech on Tuesday. Although the strength of argument was palpably on the Opposition side, few votes were, in all probability, influenced by the speaking. But the speeches of Mr. Lowe, who vividly showed the danger involved in the novel use made of the royal prerogative; of Mr. Chamberlain, who dwelt with much force on the perils of the Convention of Constantinople, by which the British Government had drawn a bill upon posterity for the defence of Asia Minor without the authority of Parliament, and, on the second night, of Sir W. Harcourt and Mr. Forster, who showed that the new and revolutionary policy of the Government must either lead to nothing or to the annexation of Asiatic Turkey, can hardly fail to have a salutary effect upon public opinion, despite the final vote in the lobby and the bold denials of the allegations made by the Liberal leaders on the part of the Chancellor of the Exchequer in winding up the debate. The case as between the Government and their opponents, however obscured by sophistry and special pleading, could hardly be put more forcibly and concisely than in the words of the *Scotsman*. "Let it be remembered," says our northern contemporary, "what it is that Lord Beaconsfield is really doing. One section of the Government may inconsistently plead, with Mr. Bourke, that the protectorate of Asia Minor will probably never be carried out; another may reluctantly and erroneously maintain, with the Chancellor of the Exchequer, that it is a necessity of Indian defence; but what Lords Beaconsfield and Salisbury are bent upon is what they denominate 'empire,' which means vast territorial aggrandisement (called 'greed' in the case of other nations), bloodshed, and military glory, swollen budgets, and the gradual sinking of this kingdom and the influence of its Parliament amidst the extension of the 'Empire' and the growing personal rule of its Empress or Emperor. As against peace, retrenchment, and reform, the Toryism of to-day has almost avowedly raised the standard of warfare, extravagance, and reaction. Liberal organisers and electors must everywhere combine to prevent this ruinous procedure from advancing further."

No such views as these find acceptance among the organised adherents of the Government, which dazzles public feeling in the metropolis. There is no denying that the demonstration of Saturday last, both in the public streets, in the Guildhall, and at the Mansion House banquet was all that Lord Beaconsfield and Lord Salisbury could desire. In the eyes of all who took part in that well-arranged ovation, the two Plenipotentiaries were "conquering heroes," who, as the Foreign Minister assumed, were "heralding the dawn of a period of order and prosperity for one of the fairest regions of the earth," and were now opposed by only "a small section of the people." The two Ministers, encouraged by the vote of the House of Commons a few hours before, drew a glowing picture of the success of their policy, which no one present at the Mansion House could gainsay, and which all Englishmen would be glad to believe. According to Lord Beaconsfield everything is now *couleur de rose*. "The restlessness of the military party in Russia" has been checked; the authority of the Sultan has been reinstated in a large territory in Europe; and the Continent has now a prospect of peace, because all the Powers have been benefited and none have been humiliated. The Sultan had entered into distinct engagements for a reform of his administration, and the Prime Minister is sanguine that our Protectorate, *if carried into effect*, will add much to the welfare of the world. To suit the taste of the Lord Mayor and his smiling guests, Her Majesty's Plenipotentiaries, who are now modest citizens of the City of London, could not lay on the colours too thick, or too largely draw upon the imagination for their facts.

Amid this general homage and adulation, it is hardly surprising that the Prime Minister should speak with increased boldness and candour. Yesterday, himself and his colleague received a most formidable deputation from Conservative associations in various parts of the country to congratulate them on the satisfactory results of the Berlin Congress, and to express their admiration of the British Plenipotentiaries through the medium of addresses. The 800 persons who were present formed, according to Lord Abergavenny, "one of the most influential and powerful deputations that any Ministers have ever received," and each had the honour of shaking hands with the Prime Minister and Foreign Secretary. Is it surprising that Lord Beaconsfield should be radiant and confiding — that he should be eloquent upon the value of "organised opinion," that he should survey with becoming pride "the officers of the great Constitutional army which has been formed in England," and boastfully—perhaps too boastfully—declare that they would always find "in the great body of the people a deep sympathy with those imperial rights and powers which have elevated this country to so great a position in the world," and that the much-derided Conservative working man, now a living reality, were using their influence for "exalted national objects?" It was a sight to make Lord Palmerston turn in his grave with envy.

The transition from this phantasmagoria in Downing-street in the afternoon to the prosaic House of Commons in the evening, was rather sudden. There, the Chancellor of the Exchequer was the principal actor, but the part he played was less exalted than the *rôle* of his colleague at the Foreign Office. It devolved upon Sir S. Northcote to present the Supplementary Budget, which represents the cost—or rather part of the cost—of the Imperialist craze. He told the House of Commons that the six millions credit was all expended, and was, indeed, exceeded by 427,000*l.*, leaving a deficit of 4,300,000*l.* to be provided for, over and above the estimated current expenditure for the year, which is put down at eighty-one millions. With a view to make things easy and pleasant, Sir Stafford proposes to meet this deficit by an adequate issue of Exchequer bonds, the repayment of which is to be spread over the next five years without having recourse to the vulgar expedient of imposing new taxes.

Grumblers at this lavish expenditure, and those whom Lord Beaconsfield in his choice phraseology characterises as "malignant critics," need to be frequently reminded that the dominions of Queen Victoria have been extended by the acquisition of the island of Cyprus. But alas! from this last addition to the British Empire the reports are not encouraging. We have plenty of troops there, and a reckless expenditure is going on. But the Cypriotes ask such exorbitant rents that even Sir Garnet Wolseley and his staff prefer to remain under canvas, and, worst of all, Nicosia, where the headquarters are established, is extremely unhealthy, and typhus fever is raging among the native Indian troops.

The delightful picture of halcyon prospects in Eastern Europe drawn by our Prime Minister is somewhat shaded by the news from Bosnia. In that province the Turks, encouraged it is believed by the pashas at Constantinople, are offering resistance to the Austrian army of occupation as it advances, and appear to have enticed a body of troops into an ambuscade among the mountain defiles, where some seventy of the Imperial troops were killed. In Herzegovina also the insurgents occupy all the heights as far as Trebinje, and, altogether, the relations of Austria and Turkey have become very bad.

We would call attention to the very able and interesting speech of Mr. Cowen against the Bishoprics Bill, which we report at length elsewhere. That Government measure was talked out last Wednesday, but as the Chancellor of the Exchequer states that the Government intend to persist, they will, no doubt, be able, in the long run, to baffle their opponents.

The election for the Haddington Burghs illustrates afresh the sober good sense of the Scotch people, and their refusal to be influenced by the popularity, in London at least, that attaches to Lord Beaconsfield's Government. The remarks of the *Scotsman*, the leading Liberal paper in Scotland, bear out the conclusions of our own correspondent given in another column. The contest for Haddington was a substantial Liberal victory, Lord W. Hay being returned by a majority of 230 on a total vote of 1,557:—

> In spite of the effect not unnaturally resulting from the vote of confidence freshly passed in the Government (says our Edinburgh contemporary) this first expression of Scotch electoral opinion since the most recent phase of the Government policy was displayed, is conclusively against it. Even the Church cry has proved incapable of deflecting the judgment of the constituency on the great political question of the day. Seldom has the pastoral screw been put on in greater force or frequency. Not even the seven pastors of Perth in the fervency of their appeals for Dr. Mackie could equal the tergiversation and the toil of the parsons of Haddington, Dunbar, North Berwick, and Lauder. They do not appear, however, to have succeeded greatly in either misleading or coercing their flocks. In one thing, however, they have succeeded and that is, in inflicting a damaging blow to the cause which they have sought to promote at such a sacrifice of credit to themselves. They have done all they could to make the election a Disestablishment question, and they are bound to accept the result as proving either that the number of Liberal Churchmen is very small, or that the Liberal laity and the officialism of the Church are very far from being agreed on the question of Disestablishment.

Upon the important contest which impends for Argyllshire we have made some remarks elsewhere. It is only necessary to add here that Mr. Malcolm, who is to enter the lists against Lord Colin Campbell, has not only resigned his seat for Boston, but has issued an address to the electors for that Scotch county which places the Church question in the forefront. The Tory candidate seeks the suffrages of the constituency on the ground that he is opposed to interference with existing Church arrangements, and thinks money once devoted to religion should not be diverted to secular purposes, however laudable. This announcement places the Duke of Argyll's son, who does not mention the subject in his address, in an awkward dilemma.

The elections for the German Parliament, which, it may be remarked, is chosen by universal suffrage, took place last week. As there are sixty-one to be determined by a second ballot, the final results are as yet uncertain. But it is clear that Prince Bismarck's expectation of a signal defeat of the National Liberals,

who, though adherents of Constitutional Government, have stood by him whenever an important crisis has arisen, has not been realised. The returns show that 104 Conservatives, 106 Liberals, 91 Ultramontanes, 6 Guelphs, 12 Poles, 1 Dane, 2 Socialists, and 14 Alsace-Lorrainers. have been elected. Should the second ballots, as is expected, be favourable to the Liberals, that party will probably muster 130—a loss of about 40 votes as compared with the last Parliament—who on all critical questions will be supported by the smaller fractions. As the utmost strength of the Conservatives is not likely to exceed 115, the Government will have to rely upon the aid of the Ultramontanes to defeat the combined Liberal party. This, we fear, the German Chancellor is prepared for, and with that view has made large concessions to the Vatican through Monsignor Masella, who is now at Kissengen, to secure the adhesion of the Centre party. On this subject our German correspondent sends some remarks which will be read with interest:—

It is easy (he says) to understand the reports of an attempt on the part of Prince Bismarck to effect a reconciliation with the Ultramontanes. The three conditions which they are reported to have imposed are, the return of the Jesuits, or rather the repeal of the law to break up Jesuit and kindred societies in Germany; a surrender of the claim which Government makes that no appointment of priests shall be valid unless it has been previously notified to the authorities; and lastly, the reinstatement of the deposed bishops. Harder terms could scarcely be conceived. The second point, if yielded, would amount to a repeal of the Falk legislation, and would of course involve the resignation of Falk himself. The restoration of the Jesuits and deposed bishops would be a concession which no Government would make unless the ends to be secured by the new alliance were of the highest importance. The questions which the German Government just now deems of chief importance are probably those connected with taxation, army supplies, and the financial questions which come up in connection with the relationship of the Empire to the separate States. It is well known that the supplies are not voted from year to year as in the English Parliament, but were fixed a few years ago once for all for a term of years. By vote the Reichstag fixed upon a certain figure as that to which the standing army should rise, and granted the necessary supplies for a period which will expire in December, 1881. The Government will naturally desire to have the supplies voted in 1880 for another term of seven years or more, and the Liberals desire to have such matters brought more under Parliamentary control. In this they will be joined by all the Irreconcilables. Will Government in such a case seek the help of the Ultramontanes, or give way to the wish of the Parliamentary majority, or find in some threatened collision with a foreign Power means of persuading the Liberals that the army supplies could not in the future any more than in the past be left to the uncertainties of an annual vote? There can be no doubt that Prince Bismarck believes a strong army to be indispensable to Germany. Should a reconciliation be effected with the Ultramontanes by the Government, the Liberals would have to accommodate their action to the altered state of things, or to run the risk of a fresh dissolution, to be followed by elections which would be sure to give a large majority to a strong Government. Instead of the proposed law against the Social Democrats which was rejected shortly before the dissolution, there will, it is said, be a more moderate one which will provide that no one who is not of age shall be allowed to join any public associations. Young men will thus be debarred from taking part in Socialistic agitations until after their time for entering the army. The elections have revealed a virtual increase of strength in the aggregate on the part of the Social Democratics. In Berlin they had sixty-nine votes in 1867; in 1871, 1961; in 1874, 11,971; in 1877, 31,522; and in 1878, 56,336. The Christian Socialistic party, which is one of the most curious facts in German politics, made a miserable show, and the court preachers at its head ought to be convinced that such a mixture of Socialism and Christianity cannot find a firm foundation. But despite the opposition of the Government press, all the principal leaders of the Liberal party have been returned, and the election of a large number of the Liberal candidates is after all the most encouraging feature of the elections.

ROYAL POLYTECHNIC INSTITUTE.—This institution is now daily visited by crowds, and amongst the staff of able lecturers engaged thereat may be mentioned the name of Professor Stokes, whose lectures on the art of memory are greatly and deservedly patronised. The method Mr. Stokes employs in teaching his pupils is at a glance simple, and can at once be comprehended by the dullest mind. We understand that the child by his teaching in a few days is able to master and repeat from memory the most difficult readings.

THE LATE EARL RUSSELL.—The following (says the *Inquirer*) is a copy of the reply received from Countess Russell to the resolution passed in memory of the late Earl Russell, at the annual meeting of the West Riding Unitarian Mission Society, held at Wakefield:—"I gratefully acknowledge the receipt of the resolution passed by the West Riding Unitarian Mission Society. It is very gratifying to me to read words of such high appreciation of the career of Lord Russell, and especially of his labours on behalf of religious equality, and I rejoice in the hope expressed that the great reform in which he bore so large a part may soon be carried to its legitimate extent."

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The great debate on Lord Hartington's motion concluded at twenty minutes past two on Saturday morning, and the House was cleared for the division. Throughout the later hours of the evening sitting there had been considerable crowding of members in anticipation of the division; but not then, or at any other time, did the House assume the eager and excited aspect which it temporarily obtained during the delivery of Mr. Gladstone's speech. The element of uncertainty was altogether foreign to the issue, the only matter upon which any man could indulge in speculation being as to how near one hundred and forty the ministerial majority would be. Everybody was certain that it would be over one hundred and thirty; but I did not hear any estimate that reached the actual figures. A hundred and thirty-five was a number favoured on both sides of the House.

The Chancellor of the Exchequer, who had been taking notes sedulously throughout the week, found an opening only just before one o'clock in the morning. Sir William Harcourt, who had wound up the debate, as far as official Liberalism was concerned, had finished a lengthy speech just before midnight; but there were considerations which prevailed against the Chancellor of the Exchequer's strong desire to speak next. It was known in Ministerial circles that Mr. Butt had come over from Ireland specially to vote against the resolutions, and was prepared to speak against them. Room must be found for him; and when Sir Wilfrid Lawson rose, for the eighth time during the sitting, the Chancellor of the Exchequer recognised the necessity of permitting a representative of the Radicals to join in the debate; also the Chevalier O'Clery's insistance upon delivering a speech was not rebuffed as sternly as it might have been, considering the ascertained value of what he was likely to say. If he had been refused a hearing it would have been said that the Home Rule party had been shunted, and, probably, a coalition of Irish members would have been formed and obstruction offered to taking the division; but when Mr. A. M. Sullivan attempted to follow The O'Clery, the Chancellor of the Exchequer felt that the line must be drawn. It was now nearly one o'clock, and it was of the highest importance that the speech on behalf of the Government should be reported in the morning papers. It might just be managed if it were delivered forthwith; but every moment was increasingly perilous, and so Sir Stafford Northcote, with an unwonted access of firmness, stood by his guns—or rather by the Ministerial box—and insisted upon delivering his speech.

The right hon. baronet was unusually animated, and showed none of the conciliatory manner in which he is accustomed to participate in debate. He denounced the Opposition, scolded Mr. Gladstone, patronised Lord Hartington, and generally succeeded in keeping up a succession of cheers from the benches behind him. When he sat down Mr. Sullivan succeeded in saying what he had at heart, and then the Marquis of Hartington wound up the debate amid some signs of impatience from the Ministerialists, and the question was put.

If the interior of the House presented at this time an animated scene, Palace Yard was not without its share of excitement. It was raining in torrents. The supply of cabs was limited, and the cabmen, who are no respecters of persons, were as ready to take a Liberal as a Conservative, a private member as a Cabinet Minister, supposing the money consideration was equal. Accordingly as hon. members voted they dashed out from the corridors into the yard, and rapidly appropriated the cabs, which were cleared off before the figures in the division were announced. Hon. members who had come later through the wicket, or who had not perceived the situation with equal presence of mind, discovered on strolling out that Palace Yard was full of water and empty of cabs. So they returned and swelled the diapason of cheers with which the announcement of the result of the division was received. When Sir Charles Wetherell, the intelligent and sturdy opponent of reform in the Parliament which sat in 1832, left the house at four o'clock one morning, after heading a series of obstructive divisions, he found it was raining in torrents. "If I had known it was raining," he said with an oath to his companion, "I would have given them another division or two." Something like this happened in the House on Saturday morning. It was no use going home; indeed, except for those who had carriages there were no means of getting home. But there was plenty of business on the paper, and so the House turned to, and taking up some Scotch bills sat till twenty minutes past four, by which time they had made considerable progress. What sort of legislation could be thus conducted in the dead of night by a weary assembly that had sat from four o'clock in the afternoon, and had brought to a conclusion a debate extending over four nights, the people of Scotland should inquire.

Mr. Roebuck turned up for the debate and the division. Early in the week he had stated to a friend that it was not his intention to speak. But on Thursday he changed his mind, and delivered a speech which, being much of the same character as that delivered during a former period of the debate, proved highly gratifying to the Ministerialists. As I have pointed out in earlier correspondence, Mr. Roebuck has the same opportunity as any other member of obtaining a seat for a debate. If he is present at prayers he can take his place, and need not hold it by personal tenure throughout the night. If he has secured the privilege of putting his card in the seat he may go away from four o'clock to ten if he please, and when he returns can claim the seat. Whether from a disinclination to be present at prayers, or whatever reason, Mr. Roebuck declines to take this course; and, wandering in half an hour late, appropriates any seat that may chance to be temporarily vacant. Thus, on Monday, he took Mr. Adams' seat on the front Opposition bench, and with great complacency observed that gentleman sitting for upwards of an hour on the steps of the gangway by his side. On Tuesday he turned out Mr. Lyon Playfair. On Thursday I did not see him in the House. On Friday the front Opposition bench was full when he arrived, and Mr. Locke having left the House for a few moments Mr. Roebuck took his seat, and at a later hour thence addressed the House. I daresay there has been, or will be, some sentimental talk in the Tory papers about the fresh discourtesy shown to the member for Sheffield. As an impartial observer, I am bound to say that such talk is simply ridiculous. Mr. Roebuck can, as I have shown, easily get a seat if he pleases, and if he is to have a seat by special assignment it should, of course, be on the Ministerial side.

The temper of the Opposition and the condition of affairs in the House were evidenced to-night by the advice given by the Marquis of Hartington to Mr. Hayter. That hon. member had placed on the paper a notice to move the reduction of the supplementary vote. Lord Hartington, however, like most people in the House, thinks we have had enough of Opposition for the present, and he advised Mr. Hayter to be satisfied with the more moderate process of raising his objection in committee, rather than attempting to have a formal debate on going into committee. The Government are now straining every nerve to bring about the prorogation on Saturday week. The only thing that stands in the way is supply, and in order to adjourn on the date named it will be necessary that supply should be through by Friday, and that the Appropriation Bill should be brought in on that day. They have made a very bad start to-night, the whole of the earlier part of the evening being occupied with notices of motion, and something very like ill-temper has been shown at the persistence of hon. members who refuse to give way to the exigencies of the Government. Sir Eardley Wilmot, rising to-night to join the debate on the "Beagle" business, was audibly ordered to sit down by Colonel Taylor, who still exercises a fatherly discipline over Conservative members. Sir Eardley Wilmot humbly explained that he only wanted to say a few words. But matters are coming to a nice pass when the representatives of important constituencies are ordered to sit down by Ministerial ex-whips.

Owing to the prostrate condition of the cotton trade, Messrs. Hornby and Son, of Brookhouse, the largest millowners in the Blackburn district, have given a fortnight's notice that they will close their mills.

The *Philadelphia Public Ledger* says:—The plundering of railway-trains and farmhouses in Iowa; the destruction of agricultural implements in Ohio and Indiana; the insolent demands of those idle and vicious vagabonds called "tramps" in nearly all the Northern and Western States; the revival of the "Ku-Klux" operations recently reported; the revelations of the manipulators of election returns in Louisiana, Florida, and elsewhere—these and other kindred events ought to have force enough in them to convince the honest and true men of this country that it is time for them, who are theoretically the source of all power in the United States, to assert their power, if they expect to have any country left to them worthy of the name.

Correspondence.

PREPARATIONS FOR THE NEXT GENERAL ELECTION.

To the Editor of the Nonconformist.

SIR,—Allow me to contribute a few words in support of the contention of "Argus," that the tendency of sections of the Liberal party to raise their own crotchets into test questions weakens the party. In this matter the teetotal section are the great sinners. Their action has been most disastrous for the party, while it has not, in my opinion, tended to advance by a single step their pet project—the Permissive Bill. The promotion of temperance is, indeed, greatly to be desired; but reforms in this direction, as in all others, will only be produced by the slow and painful process of convincing and converting the individual heart and conscience. The laws which regulate and limit the drink traffic are only operative where they represent a corresponding state of public opinion, and that state of opinion has been brought about by persuading individuals; but for its existence the law would be a dead letter. Now, nothing can be more clear than this, that the public opinion of England is a very long way from approving of the policy represented by the Permissive Bill. It is, therefore, the business of those who believe in it to advocate its claims, and endeavour by all legitimate means to persuade all men to accept their views; but it is evidently no part of their business when they form only a small fraction of a constituency to make the support of the Permissive Bill a test question, and so parting from those with whom they are agreed on all other political matters, enable a man with whom they have hardly a political principle in common to seize the representation. That is not adherence to principle, it is simply crotchetiness. Let me by way of illustration tell your readers what occurred in the constituency to which I belong at the last election, and what is the state of affairs at present. We have been represented by a member for nearly twenty years, during which time he has voted steadily for all Liberal measures. He voted for Mr. Miall's motion, and generally has acted with the Liberals below the gangway. During the last three critical years he has been a steady and consistent supporter of the views on the Eastern Question advocated by Mr. Gladstone; and his name has appeared in the minority in all the divisions in which the Eastern policy of the Government has been called in question, including that of Friday night last. This, then, is the sort of Liberal our member is; but he is not a supporter of the Permissive Bill, and some say he is too amenable to publican influence. At the election in February, 1874, the teetotallers could not extract anything very favourable to their views from the Tory candidate, and they therefore stood aside, taking no part in the election. This was an intelligible position for those of them who are Liberals, and they nearly all are. The member was unseated on petition, and a new election was ordered. The decision did not preclude his coming forward again, and the Tories opposed him by a man who admitted he knew nothing of politics. To him the teetotallers had recourse; and he gave them some sort of a promise in reference to the Permissive Bill. It was not a distinct promise to support it, so far as I could learn; but it was sufficient to induce them to depart from their previous attitude and observation. A total vote of about ten thousand was given, and the result of the election was that the majority of the Liberal candidates was reduced by something like 250, thus giving the measure of the Permissive Bill vote in a constituency of nearly 15,000. Since then a Liberal Association has been formed, and the teetotal leaders, though they supported a Tory candidate at the last election, have come forward and joined it; and some of them have got into influential positions in the association. The association is modelled to that of Birmingham, and the rule is, that the general committee selects the candidate. Notwithstanding their having given their assent to this rule by joining the association, several have declared they will not support the sitting member should he be the selected candidate; and one, at least, has publicly announced that he will support a man of any politics, provided he will promise to vote for the Permissive Bill. Here, then, we have a section of a constituency numbering about 300 votes out of 15,000, and forming, perhaps, a thirtieth part of the Liberal party in the borough, coolly asking the Liberals to accept their policy, an acceptance which would assuredly end in seating a Tory. And this is not all. They have hawked a declaration about the borough asking people to pledge themselves not to vote for any candidate who will not support Sir Wilfrid Lawson's measure. From what I can hear they have obtained a number of signatures which, supposing all who have signed abide by their pledge, is just sufficient to secure the defeat of the Liberal candidate. Of course all this is well known in the Tory camp; and vigorous preparations are being made there for the contest which cannot now be long delayed. I confess I look forward to the struggle with no little misgiving, for this cleft in the party weakness in more than the consideration of the number of the dissidents would seem to indicate. No Tory candidate will be fool enough to promise our teetotal friends anything definite, and it is just on the cards that the Liberal party may be bereft of a much-needed vote in the House of Commons without Sir Wilfrid Lawson gaining the slightest accession of strength.

This "ower true tale" illustrates the condition of affairs in nearly every borough in the kingdom, and it is to be feared that it will continue to exist until some burning question demands for its solution the united strength of the Liberal party. When that time comes, as come it will, crotchets and crotchet-mongers will be imperiously thrust aside. But the time is not yet. I fear, indeed, that a period of even greater depression for the Liberal cause is in store than that which we have experienced during the last four years, a period in which it will be made more clear even than it is now that members who vote for the Permissive Bill are elected rather in spite of than because of their support of that measure.

Truly yours,
NEMO.

THE LIBERAL POLICY.

To the Editor of the Nonconformist.

SIR,—I have no claim to intrude on your columns, but as some who are your ordinary readers urge me to make some reply to your correspondent "Argus," of July 31, I hope you will permit it. Necessarily, I write from my own point of view, ignorant whether I wholly speak the mind of my friends.

I protest against the assumption that the practical leaders of what is called "the Liberal party" at all reach to the height of the epithet Liberal. In many things I account them to be *illiberal*. They have passed and they maintain many execrable laws, as, eminently, the laws of 1866 and 1869 for the detestably foul outraging of women in the supposed interest of profligate men, and the equally despotic and indefensible law of vaccination (so called), which commands infusing poison into the blood of healthy infants, and punishes a father who resists. From the day when Whigs came into power under the late Lord Grey to the present time, they have diligently extended the facilities for drunkenness—against manifest facts, against the unanimous urgency of the Commons' Committee of 1834, and against popular remonstrance never equalled in magnitude and continuance. They oppose every project for lessening excess in drink, and, while avowing the magnitude of the evil and their hatred of it, they bring forward no effectual measure themselves nor anything honestly aimed at the evil. After long promises often violated, a Whig Cabinet at last moved against it by Mr. Bruce (now Lord Aberdare), and he (as a remedy forsooth) proposed to give to the publicans a tenure of ten years instead of twelve months, with other monstrosities that were voted down. His measure and that of Mr. Cross have between them lessened the power of the magistrate to restrict the shops, and legally strengthened the public evil. Never once has a Liberal Cabinet, any more than a Tory, for 200 years censured a magistrate for setting up too many drinkshops. Such is the immense power of the Executive, that it could, if it had the heart, without any new law, bring down the traffic to the limits which Ministers in their conscience think reasonable. But they have made themselves partners in the gains of drunkard-makers, and dread to lose 30,000,000*l.* a-year. That is why we want the local ratepayers to have power of self-protection. Liberal Governments have introduced the fatal brandy-shops into India against the will of Hindoos and Moslems, for no intelligible reason but to increase the revenue. To impute this as the true reason is no want of charity, since they have no plea in Parliament for upholding the Indo-Chinese opium traffic when attacked for its immorality, except that they cannot afford to abolish it. Ministries called Liberal have made England hated in China by enforcing this traffic and exciting three wars—all virtually opium wars. Happily, thousands of English voters regard social and public morality, social justice, and social reform as more important than party triumphs, which are generally futile. Whigs covet them in order to retain power, but almost uniformly thwart the public in the effort to gather the fruits; and when we claim deliverance from oppressions and impurities, writers like "Argus" call our desires "crotchets" and entitle us fanatics. But he and such as he will learn by bitter experience that the party called Liberal will never again be strong until it adopts as part of its programme many things which are now rudely scolded down as crotchets.

The desire of female suffrage has received its chief impulse from the opening of ladies' eyes to the outrages committed on their sex, and the numerous wrongs which the law inflicts in detail, thereby also sustaining in society false sentiment concerning women's social rights. The Liberals in past days always insisted that it is against the English Constitution, and against right, to tax those who are not represented. On this ground pre-eminently the Right Hon. John Bright used to maintain that the artisans ought to have the Parliamentary suffrage; he now ignobly refuses to apply the argument to educated and householding women. When such women as the late Mrs. Somerville and Harriet Martineau, with Florence Nightingale and very many others highly intelligent, claim the franchise, "Argus" dishonours himself by entitling it "Washerwomen's Suffrage." He is also very illiberal in judging of it from a party view, urging that women will vote as the clergy bid them. This is precisely the weakness of Whigs, who do not embrace *what is just*, but only what they think will keep Whigs in power.

If "Argus" simply argued that we ought not to accept or reject any candidate by consideration of *one* topic alone, I should quite agree with him; but it is inevitable that each of us will form his own judgment on the comparative importance of this or that desirable measure; and no scolding about "crotchets" has any tendency to heal schisms or strengthen the out-party.

I am, yours,
FRANCIS WM. NEWMAN.
August 2, 1878. Weston-super-Mare.

WOMEN'S SUFFRAGE.

To the Editor of the Nonconformist.

DEAR SIR,—As an Englishwoman who has taken deep interest in School Board elections, and who *knows* how women have worked in, at least, one "fashionable watering place," to secure the return of the undenominational candidates, I protest against that part of the letter from Argus, in this week's *Nonconformist*, which relates to the Women's Suffrage Question. If no properly qualified woman may have the Parliamentary vote because some women may have taken bribes in municipal elections, would "Argus" deprive all male electors of the franchise because some men are also open to the same temptation? He will hardly maintain that the "residuum" is entirely composed of females.

And has he no penalty to propose for the *men* who, on his own showing, offer a five-shilling bribe to the poor "washerwoman"? I would add that the right to vote, of persons properly qualified, does not rest on the use they may make of their vote. Had I one, I should use it to advance Liberal opinions; but were I a Conservative, I should consider that I had an equal claim to express my opinion in the only way by which it can be brought to bear effectually upon the House of Commons.

If I am not to have a vote because my "washerwoman" may sell her's, will "Argus" relinquish his because his shoeblack may have taken a bribe?—I am, yours truly,

Aug. 3, 1878. AN ENGLISHWOMAN.

THE LATE PROFESSOR HERBERT'S SERMONS.

To the Editor of the Nonconformist.

SIR,—Mr. Herbert's volume of sermons is now ready for distribution, and a limited number of copies have been placed in the hands of Messrs. Dunn and Fry, Nottingham, for the convenience of any of his friends who would rather purchase through a bookseller than in any other way. No profit is to be made on the book, which is sold at cost price. You may kindly allow this reason to justify my announcing the appearance of the volume thus instead of by advertisement.

Yours truly,
ALEX. MACKENNAL.

Professor Jowett, the Master of Balliol, has accepted the post of Vice Chancellor of Oxford University.

Religious and Denominational News.

HARPENDEN. — The Congregational Chuch at Harpendon was reopened on Tuesday, July 23, after extensive alterations. The Rev. Newman Hall, LL.B., preached two sermons, the evening discourse being delivered to a large audience in the open-air. The expenditure on the improvements effected was stated as 281*l.*, and the receipts as 181*l.* Mr. Morley, M.P., had promised to give the last 25*l.* required. The collections at the services amounted to 21*l.*

HANWELL.—On August 1 Henry Wright, Esq., J.P., laid the memorial-stone of the Union Church School Extension Buildings, before a large audience. The Rev. A. McMillan, of Bayswater, delivered an eloquent address, and prayers were said by the Revs. J. Byles, of Ealing, and J. James, of Brentford. Dr. Cooper read the Scriptures, and the pastor, the Rev. G. Rouse Lowden, F.R.G.S., read a statement of the progress of the work, which was deposited, with a copy of the *Nonconformist*, beneath the stone. A large number of friends partook of a cold collation afterwards, presided over by J. D. Betts, Esq., at which several speeches were delivered.

ABERFELDY, PERTHSHIRE —The new Congregational church, the foundation-stone of which was laid last summer by the Hon. A. Kinnaird (now Lord Kinnaird) and the Rev. Dr. Kennedy, was opened on Thursday, Aug. 1. The dedicatory prayer was offered by the Rev. James Kennedy, M.A., late missionary in India, and a sermon was preached by the Rev. Dr. Kennedy, of Stepney, both sons of the first pastor of the church. In the evening a public meeting was held, under the presidency of Mr. John Anderson, of Glasgow, a native of the village. Addresses were delivered by the Rev. R. G. Dunbar, of the Established Church, the Rev. A. Sinclair, of the Free Church, and by several Congregational ministers. The new church is a beautiful structure, costing 2,000*l.*, and is considered a great ornament to the village.

TESTIMONIAL TO THE REV. CHARLES WILLIAMS. It will be seen from an announcement elsewhere that it is proposed to make a presentation to the Rev. Charles Williams, of Accrington, in recognition of his generous and efficient services to the Baptist denomination, especially in connection with the Annuity and Augmentation Funds. It is almost superfluous to say that Mr. Williams has rendered invaluable service to other public objects, and especially that he has laboured with great zeal, ability, and disinterestedness on the platform and with his pen on behalf of religious equality. Now that so suitable an opportunity offers, we trust his public labours in this direction will not be forgotten, and that many of the hearty friends of the Liberation Society will cordially co-operate with the members of the Baptist Union in a substantial recognition of the aid which Mr. Williams has for so many years given to the Disestablishment cause.

GATESHEAD.—A new Baptist chapel has been erected in this town at a cost of 4,850*l.*, towards which 3,500*l.* has been contributed. The Rev. E. P. Riley is the minister. There has been a series of services in connection with the opening, which were brought to a close on July 17. In these Dr. Landels, Dr. Green, Revs. J. P. Chown, R. H. Roberts, and A. Mursell took part. On the afternoon of the 17th, the Rev. A. Mursell preached, and subsequently there was a tea-meeting, followed by a public meeting, presided over by Alderman Angus. He congratulated the pastor and members of the church in Gateshead on the success that had crowned their labours. Addresses were given by the Revs. A. Mursell, W. Whale, W. S. Chedburn, C. Swannell, and R. Stewart, M.A.

UNITED METHODIST FREE CHURCHES. — The annual conference in connection with this denomination was opened at Manchester on Tuesday. The Rev. W. Boydon, of Burnley, was elected president; the Rev. W. Towend, of Oldham, connexional secretary; the Rev. A. Hands, of Monkswearmouth, corresponding secretary; and Mr. H. T. Mawson, of Harrogate, connexional treasurer. It was also resolved that a committee be formed for the purpose of inquiring into the state of the connexional funds. On Wednesday evening there was a public meeting, the president in the chair. Addresses were given by the Revs. R. Chew on "Church Finance and the Offertory," S. S. Barton on "Class Meetings," T. M. Booth on the "The Religious Wants and Claims of the Young," and J. Mather on "Religious Revivals, and how to promote them." There was a crowded audience, and the meeting was most enthusiastic. On Thursday a congratulatory address from the United Methodist Free Churches in Australia, and fraternal letters from the president of the Methodist New Connexion Conference and the Wesleyan Reform Union annual meeting, were received. A memorial was read, signed by upwards of 1,100 ladies connected with the Methodist Free Churches, on the subject of intemperance. In the evening a public meeting was held in Oxford-street Chapel. The Rev. J. Guttridge presided. Papers were read by the Revs. M. Miller and T. Sherwood on "The Spiritual Life in its Personal and Social Aspects." Addresses on the same subject were given by the Revs. John Myers and W. R. Brown. There was a large meeting. On Friday morning the assembly resumed with closed doors for the consideration of ministerial character.

AMERICAN DELEGATES FROM THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—On Friday evening a crowded meeting of the London Young Men's Christian Association took place at the institution in Aldersgate-street, to welcome a number of delegates from similar associations in America, who are now in this country on their way to Geneva to attend a conference of members of Young Men's Christian Associations all over the world. The meeting having been opened with singing and prayer, Mr. Samuel Morley, M.P., who occupied the chair, made a brief address. That association, he said, was anxious to give a hearty welcome to their American brethren now over in England, in order that they might encourage them and stimulate them in their important work. The association, he believed, was doing great service in keeping young men from the terrible temptations in London, and in leading them to form good healthy habits. There were similar associations in all parts of the kingdom, but in the United States he was informed there were nearly 1,000 of them, and they were producing a most beneficial effect on the character of the young men there. He had been commissioned by the Earl of Shaftesbury to express the sorrow he felt that he was committed to go to Germany before he heard of this visit of their American friends, or he would certainly have been present. Dr. Munhall, of Indianopolis; Mr. R. McBurney, of New York; Mr. F. B. Chamberlain, of Brooklyn; the Rev. R. C. Morse, the Rev. G. A. Hall, and Mr. T. K. Cree, of New York, and Mr. J. Mackonochie, of Harrisburg—all of them delegates—also addressed the meeting, giving details as to the beneficial working of the associations with which they are respectively connected, and all of them expressing their high appreciation of the old country, and their gratitude for the hearty welcome they had received. The proceedings closed with a vote of thanks to Mr. Morley for presiding.

BECKENHAM. — In this suburban district, the population of which is rapidly growing, a new building has just been opened in the Bromley-road, which is to be used as a place of worship, and afterwards to be utilised as a schoolroom and lecture-hall when the church designed by Mr. Sulman is erected. The present building will seat from 300 to 350 persons. At the dedicatory service the Rev. E. White officiated, and Mr. R. W. Dale, M.A., preached a sermon from the words, "God loveth a cheerful giver," and concluded by making a powerful appeal for the special object for which they were all met together. The Rev. R. Tuck, B.A., of Bromley, pronounced the benediction, and the opening proceedings terminated. A public meeting was held at seven o'clock in the evening for the purpose of expounding Nonconformist principles. There was a good attendance. Mr. N. J. Powell, of Shortlands, occupied the chair, and Mr. Carter made a statement, from which it appeared that the present erection was a substitute for an iron room, and that the site for the entire range of the proposed new buildings was secured by the subscriptions of the committee and one half by the aid of the London Congregational Union. Of the total cost of the greater part 2,350*l.* had been promised, and 225*l.* remained to be contributed. After addresses from Mr. James Scrutton, the Chairman, and the Rev. R. Tuck, of Bromley, the Rev. E. White paid a high tribute to the qualities both of head and heart of Mr. Carter, to whose exertions most of the success of the undertaking was due, and who was formerly one of the most active and beneficent members of his congregation in Kentish-town. The Rev. A. Hannay followed. He was thankful that there was planted in Beckenham a centre of spiritual force which might contribute somewhat to the resistance which more and more required development and organisation in this country against the powers which in England at the present time were making against religion, faith, and spiritual life in all its forms. The Rev. R. Vaughan, of Forest-hill, spoke warmly of their new pastor, the Rev. R. C. Page, formerly of Pontypool, who came amongst them with a heart which was full of attachment to the great evangelical truths in which Nonconformists believed, and also with an intense desire to promote the spread of true spiritual religion in the locality. Including a donation of 100*l.* from Mr. W. R. Spicer, the whole of the remaining debt upon the building has been defrayed.

THE WESLEYAN CONFERENCE has again been in session during the past week in Bradford. On Tuesday a representative deputation from the Primitive Methodist Conference, and a deputation from the Nonconformists of Bradford were introduced to the Conference at twelve o'clock. Dr. Antliff, of the Primitive Methodist College, Sunderland, and the Rev. T. Smith, ex-President of the Primitive Methodist Conference, spoke. Dr. Campbell then read the address of the Nonconformists, welcoming the Conference to Bradford. Principal Fairbairn, of Airedale College, then spoke, and Dr. Pope replied on behalf of the Conference, as also did the Rev. Samuel Coley. The Rev. R. N. Young read an address from the French Conference. The next business was the reading and adoption of the pastoral address, the address to the Irish Conference, and the address of the British Conference to the next general Conference of the Methodist Episcopal Church of the United States. The examination of candidates for ordination occupied the remainder of the session. On Wednesday, Dr. Haven, of the Methodist Episcopal Church of America, addressed the Conference on the proposal of an œcumenical conference of all the branches of Methodism. The Conference agreed to the appointment of a committee to consider the whole question, and report next year. Dr. Jobson reported on a bequest of some 6,000*l.*, the residue of his estate by the late Mr. M'Naughton, from Australia, but recently resident in London, to the President of the Conference for the time being, for distribution as the Conference may direct. On the proposal of Dr. Jobson the amount of 4 000*l.* was appropriated among the general funds of the Connexion. The residue of the bequest was left to the trustees named. The report of the committee on the proportion of ministers and laymen from the several districts who are to attend the next Conference was then read and discussed, the result being that the Conference approved of the report so far as ministers are concerned, and relegated to the mixed Conference that part of its recommendations which related to laymen. The Rev. Dr. Gervase Smith, on Wednesday, delivered an address on his recent official visit to Australia, New Zealand, and the Fijian Islands. He spoke in eulogistic terms of Sir Arthur Gordon, the governor, who had borne valuable testimony to him of the good wrought by Wesleyan missionaries in Fiji. There was no session of Conference on Thursday morning in consequence of the ordination service which took place in Kirkgate Chapel, Bradford. The charge was delivered by Dr. Pope, ex-president. On Friday the Rev. John Bond gave notice of motion to the effect that a fraternal address be sent to the annual assembly, now meeting, of the United Methodist Free Churches. The remainder of the sitting was devoted to the resumed discussion on the second draft of stations; several rearrangements were made in the ministerial appointments. The stations will be subjected to still further revision before final confirmation. On the recommendation of the Committee of the Theological Institution the Conference resolved that it was in the highest degree desirable that every candidate for the ministry should pass through a course of study, and that the mixed Conference be requested to consider the best means of providing the necessary accommodation with the least possible delay. The Leys School, Cambridge, was spoken of as a very successful establishment for Wesleyan middle-class education, with the Rev. William F. Moulton, one of the members of the New Testament Revision Company, as the principal.

LAVENDER-HILL, WANDSWORTH.—On July 27, the foundation-stone was laid of the lecture-hall and schoolrooms in connection with the Congregational church to be subsequently erected in Stormont-road, Lavender-hill. The lecture-hall, designed by Mr. Vernon, is estimated to seat 400 people, and numerous class-rooms are provided for the use of the school. The proceedings commenced with a luncheon, held in a spacious marquee, at which Henry Wright, Esq., of Kensington, presided, and in the course of his opening speech adverted to the cordial co-operation in this work of Mr. Kemp-Welch and the Rev. J. G. Rogers, and to the fact that the ground, which cost 1,000*l.*, had been given by the London Congregational Union. Mr. Rogers, while disclaiming any special responsibility, said that, as nearest neighbours, they were much interested in this work, and that he should spare no individual effort to advocate the claims of the new place of worship. In giving "Prosperity to the London Congregational Union," the chairman referred to the labours of the Rev. A. Mearns, the Secretary, and the effective help of Mr. Albert Spicer. Mr. Mearns, in responding, said that there was great spiritual destitution in the registrar's district of Wandsworth. He was persuaded that a new chapel was greatly needed, and was very glad to hear what Mr. Rogers had said with regard to his determination to help the young cause. He believed where a cause was originated simply by a committee without a neighbouring church to help them, there was very great difficulty and danger, and the London Union was extremely anxious that the neighbouring churches, wherever a new movement was set on foot, should unite in helping it. Mr. Pressland, the secretary, said they had received over 1,000*l.* towards the new building. After singing and a devotional exercise, conducted by the Revs. J. P. Turquand and A. Hannay, Mr. Albert Spicer made a short statement in connection with the undertaking there, and said he hoped it would be the commencement of a grand and glorious work. He was followed by Mr. Martin Smith, who said that the work now commenced, comprising the whole of the several class-rooms, would cost 2,500*l.*, and they hoped, as the work made progress, the funds would come in to enable them before the building was completed to carry out the whole scheme. Mr. Kemp-Welch then laid the foundation-stone, and said that he rejoiced in the enterprise, because it met a great want, and a want which must be met in a specific way. As Congregationalists they were taking part in a work which was absolutely necessary, and which he was afraid the efforts of all the various denominations put together would scarcely be able to accomplish in that neighbourhood. The locality in which the building was to be erected had been one of marvellous growth, and when they remembered that there were two Board schools in the immediate neighbourhood, they had a good guarantee that there was a large population already existing. The Rev. J. G. Rogers then delivered an impressive address, of which the following is the conclusion:—

We want to evangelise the people of this district; we want to make them all that Christian Englishmen ought to be; we want to contend against the innumerable demoralising influences that are abroad everywhere, seeking to strip the English character of its honour and

glory. We want to war against that ignorance which has been a curse and a degradation to our people too long. We want to contend against that demon of intemperance which stalks abroad in the land, and which defiles the pure name which God has given to us as a country. We want to contend against all unbelief and sin—and in that work we welcome the help of all who, like ourselves, desire to be loyal Englishmen and true Christians—that we may join hearts and hands together to make this a land worthy of the Kingdom of our Lord and Saviour Jesus Christ, a land in which shall dwell righteousness, and from which shall go forth the power by which the whole world shall be subdued to Christ. (Applause.)

Another hymn was then sung and the benediction pronounced, which brought the proceedings to a close.

TUNSTALL.—In this Staffordshire town a new Congregational church is being erected, which is to accommodate some 400 persons. It is in the Italian style, and the cost is estimated at 1,300*l.* After devotional exercises, in which the Revs. W. Bamford (Tunstall), M. Braithwaite (Burslem), J. H. Howshall (Dresden), and W. M. Beeby (Newcastle), took part, the first stone was laid on July 29 by Mr. Thomas Bostock; the second by Mr. T. J. Emberton, chief bailiff; and the third by Mr. Heap; and then an interesting address was delivered by Mr. Bostock, who gave an account of the origin of the movement, and concluded by saying:—

The principles of civil and religious freedom have in our ranks found in the conflicts and struggles of the past many daring spirits—pioneers and unflinching champions; and we still hold aloft the banner upon which is inscribed "perfect religious equality," beneath which we continue to march on to further conquests and victory, until, in our dearly-loved country, the noble ideal of Count Cavour—a free Church in a free State—has become an accomplished fact. Our demand is, and ever has been, that conscience shall be free; thankfully we accept Christ the Lord as our king, prophet, and priest; we desire to be guided by His laws and teaching; by His sacrifice and offering we are saved. We believe in no other priesthood, and reject every form of priestly authority as unauthorised by our Divine Lord. The universal priesthood of all true believers alone accords with the spirit and genius of the Christian dispensation. The principle of individual and Christian liberty has been the Polar star of our faith and hope in the stormy periods of our past history, and it is with no small degree of satisfaction that we now find this correct and Scriptural principle is silently permeating the religious thinking, the new forms of Church life, action, and organisation of the various other Christian churches of our country, as well as those of other lands. The religion of Christ, if free and unfettered, will continue to develop its regenerating and elevating power in still nobler forms of Christian willinghood and Christian patriotism.

A brief address was then given by the Rev. W. M. Beeby, in which he announced a donation of 50*l.* from Mr. Joshua Nicholson, who would give another 50*l* if they would open the chapel free of debt. A tea party was afterwards held, followed by a public meeting, at which Mr. W. Woodall presided. After devotional exercise by the Revs. W. Bamford and J. H. Howshall, Mr. W. Barratt read a financial statement of the building fund. He stated that the proceeds of the day up to that meeting amounted to 103*l.* 7s. 11d, including 50*l.* from Mr. J. Nicholson, and 10*l.* from each of the stone-layers. The total receipts were 760*l.*, leaving 540*l.* still to be collected. The chairman, who was received with loud applause, congratulated the congregation upon the report just read, and said that whatever could be said about the Independents of Tunstall, the charge of undue precipitancy could not be brought against them. It was a very remarkable and very creditable circumstance that they had 800*l.* subscribed before laying the foundation-stone. He might claim for the Independents of the Potteries a great largeness and catholicity of spirit with regard to religious work of other bodies, which was quite worthy of their faith. They had, in fact, been so ready to acknowledge the good work done by other bodies as to cause a little diffidence in doing their own work, and had, in fact, carried catholicity a little too far. He was far from endeavouring to restrain anybody from that direction, but he thought that, upon occasions like the present one, it was advisable to look into the historical references and cardinal principles of the denomination, as they had been so ably put before them in Mr. Bostock's paper. (Hear, hear.) Mr. Woodall proceeded in an able and lucid manner to trace the increase of religious liberty and toleration, and referred with satisfaction to the clauses in the Berlin Treaty relative to liberty of conscience and religious toleration in the Turkish provinces, expressing surprise that Lord Beaconsfield, who was a signatory to that Treaty, should have marshalled his forces together to prevent the Dissenters from saying a prayer over his relative in the parochial churchyards.—Other speakers followed, and a further collection was made.

No less than three suits for alleged libels contained in the "Society journal," *Truth*, were before different courts on Thursday.

It has been found impracticable to pump out the Eurydice where she now lies, and the vessel is to be again lifted, and, if possible, towed to some more sheltered spot.

A return has been issued of the political treaties concluded between Great Britain and Foreign Powers from 1839 to 1878. It shows that of the fifty-eight treaties entered into during that period, only three were presented to Parliament prior to ratification.

Colleges and Schools.

TETTENHALL COLLEGE, WOLVERHAMPTON.

On Monday afternoon, July 29, the prizes to the students at Tettenhall College were distributed by Mr. R. W. Dale, M.A., of Birmingham. The proceedings were of a most interesting character, and there was, as usual, a very large attendance. Alderman S. Dickinson (ex-Mayor) presided; and there were also among those present a large number of ministers and gentlemen from the surrounding districts. After prayer had been offered, the chairman opened the proceedings, congratulating the friends present that in the gloomy times of the last few years they had in Tettenhall College an institution which was distinguished only by assured success, scholastic and financial. (Applause.)

The Rev. PHILIP P. ROWE, secretary, read the reports of the special examiners.

Mr. E. F. ASHWORTH BRIGGS, B.A., Christ's College, Cambridge, reported that he was much pleased by the general proficiency in classes (forms vi., v., iv.), and congratulated the directors and head master on the possession of students who by their present attainments gave abundant promise for the future. After referring to the points of examination in detail, Mr. Briggs says, that the extent and thoroughness of the knowledge shown by the students left him no doubt that they would worthily sustain the high reputation which the college so deservedly enjoyed.

Mr. W. M. HICKS, St. John's College, examiner in mathematics, after noticing the several papers of the students, said that the general impression left on his mind from the whole examination was a good one, and he had no hesitation in congratulating the governors on the state of the school as to its mathematical knowledge.

Mr. Rowe next read the report of Mr. A. W. Young, M.A., the headmaster from which we extract the following:—

At the last Cambridge local examination twenty-six candidates from this college were successful out of a total of thirty-three who presented themselves. Of these twenty-six, eleven took honours in the following order:—Four in the first class, five in the second class, and two in the third class. I may add that these results are above the general average in all respects.

At the London University, three of our former pupils—J. P. Halliwell, H. E. Lockhart, and A. D. Brown, have passed the matriculation examination during the past year, and have all passed in the first division.

It is not my intention to enter into details upon the proficiency attained by the various classes in special directions, but arithmetic, though a humble branch of education, is confessedly so important, that I think I am warranted in departing a little from my course, in order to show you that this subject is not neglected in our school. The simplest proof that suggests itself to my mind is afforded by a reference to the tables published by the Syndicate of the Cambridge University, appointed to superintend the local examinations: from which it may be seen that among 130 candidates who have been sent up from this college during the past few years, there have been only three failures in arithmetic.

I am glad to be able to state that in spite of "bad times" we have not materially suffered in point of numbers. We have at present on our school-roll the names of 107 boys: a total which is almost exactly the same as I reported last year. The health also of the school has been excellent: and I am sincerely pleased to add that I believe the prevailing spirit to be good.

Mr. Dale then distributed the prizes, each recipient being heartily cheered, and none with greater enthusiasm than the winners of the "willow" honour for batting and bowling. Immediately after, Mr. Dale, who was again very cordially greeted, addressed the company, first saying a few words to the boys, both those who received prizes and those that did not. Most of them, he supposed, were destined to professional, commercial, or manufacturing pursuits. Let it not be supposed that diligence and success in mathematics and classics, in general literature and culture were of no importance in relation to the manufacturing and commercial industries of this country. If they were to discharge in generations to come the great functions in relation to the human race which they and their forefathers had been discharging through the generations gone by, they must secure for all classes a more vigorous and generous intellectual culture. (Applause.) They had heard the last ten years a great deal of the importance of giving an education to the masses of the working people. But it seemed to him to be equally important to provide an efficient education for the middle classes of the community. (Hear, hear.) While there had been this enormous increase in the material resources of the middle-class of England, the provision for the education of the middle-class had lagged slowly behind the progress and development of the material wealth, and unless that were made good that class would not continue to hold the position it had heretofore held. Intellectual culture was necessary to discern the way in which their duty to society could be discharged, and they must remember that they were not only to be manufacturers, but to be men. Mr. Dale went on to say—

I do not believe the functions of the middle class have ended. (Applause.) But it is for you who are trained in this college, and who have life before you, to say whether the powers your fathers possessed and have wisely used, shall remain with you and descend to your children. (Applause.) No class can retain political power without intelligence and public spirit and that is not disposed to contribute its energies to the public good. (Hear, hear.) Though this is a Nonconformist college, I am glad others than Nonconformists are trained under its roof. (Applause.) It has always seemed to me a great misfortune that it should seem essential to establish colleges especially either for Churchmen or Nonconformists. I trust the time will come when we shall be educated as Englishmen—(loud applause)—whether in schools or colleges. But it was necessary, seemingly, to establish this sort of college, and this especially reminds us of some of the brightest and darkest pages in history. (Hear, hear.) You do not forget that in 1661, they forbade any man to keep a school who did not give his assent and consent to the Book of Common Prayer, and got the consent of the bishop of the diocese to keep the school. Some years after there was another law provided that no person, man or woman, should teach, or "receive," as the Act said, "tablers or boarders, to be taught by himself or herself, or by others, without obtaining again the licence of the bishop—and for every violation of that law there was to be a penalty of 40*l.*—an enormous penalty at the end of the seventeenth century. But happily these penalties were swept away with the revolution of 1688. (Applause.) The history of the sixty years after was one of vicissitude in the fortunes of freedom, and should teach us that when victories have been won it may be necessary for those who inherit them to show vigour and public spirit in holding them against all foes. (Applause.) You all remember the great Tory reaction in the time of Queen Anne; and many of you remember in the year 1714—I think it was—a bill was introduced in the House of Commons, and passed by a tremendous majority, being read three times in one day—imposing most severe penalties on anyone who should open schools or give instruction to pupils in private, who did not conform to the Church of England, who had not taken the sacrament in the previous year, or who had not obtained the licence of the bishop. It was an important Act that was introduced; as I said it was passed through the House of Commons in one day, and carried in the House of Lords in two, though by a slight majority. It was to take effect on the 1st of August in that year. And as a charming story of the first of August, 1614, Bradbury, who was a Nonconformist minister and pastor of a church in Fetter-lane, was on that day crossing Smithfield, wondering whether, if the fires of Smithfield were again kindled, he would have the consistency and stedfastness and heroism to show firm fidelity to his conscience. As he looked and wondered, Bishop Burnet came up and spoke to Bradbury, and Bradbury told him what were his reflections. The bishop said he was going to Whitehall to see Queen Anne, who was seriously ill, and he promised he would send a messenger to Fetter-lane to drop a white handkerchief if she died that morning. Bradbury was conducting the service at Fetter-lane Church, with feelings that they might perhaps imagine; meanwhile a white handkerchief fluttered down; and at the close Bradbury gave thanks for the deliverance of the country and for the accession of the House of Hanover. (Applause.) Why do I speak of these things? Because I think it wise for those who have a history to look back upon it. (Hear, hear.) God forbid—God forbid that we should transfer to our times the animosities and passions by which men were actuated in those days; but if we are to avert those passions and animosities we must take care the kind of thing is not permitted to exist by which those passions and animosities were created. (Applause.) It is our duty, our highest duty, next to cherishing loyal reverence and passionate love for the Lord Jesus Christ Himself, to regard with generous confidence and warm affection all those who share our loyalty to Him. Remember, that our own common relationship to Christ transcends in its importance, immeasurably transcends, all distinctions with which Christian people are separated from one another. What does it matter separating about questions of Church polity when we are one in Christ Jesus our Lord? But I have never understood that our spirit of charity requires us to depreciate those other questions in their own places. (Applause.) I do not think I show my charity to a man with whom I differ, by saying the point on which I differ is of no importance; if I say so, there is no charity in the world. It is only when I say the differences are great that it is possible the charity can be fairly tested; and I think men all round, of all political opinions and religious convictions, are under special obligations in these days to care for the importance of truth as well as for the importance of charity, and that we shall not impair the charity by caring for the truth. (Applause.) However, this is a long divergence from the point with which I started. This college reminds us of struggles in which not only Nonconformists but liberal Churchmen took part to make it possible for a Nonconformist College to be in existence in these days. Well, remember, no institution, however free or just, can perpetuate the freedom of any opinions. Institutions are worthless except as they are sustained by the vigour, by the public spirit, by the high morality, by the loyalty to the principles of freedom of those who are governed by those institutions. And if England is to continue free and great during the generations that are coming, it is not enough to look with pride upon the achievements of our forefathers; we must try to perpetuate their spirit and to emulate their bright example. (Applause.) Men of all parties and of all churches are disposed to look back on what has been achieved by those who have gone before us. But it matters little to-day if the fields by which we are surrounded were covered with harvest fifty years ago, if now they are bare of golden wheat. In all years, spring by spring, the ground must be ploughed and sowed if the harvest we want in autumn must come. And it is of little value for any of us to look back to the virtue and genius of our fathers unless we learn from their virtue to be virtuous, and from their loyalty to man and God, in the use of our ampler powers to use them for the work of God and man. I trust that the conductors of this school will cherish for all educated within its walls—first, profound reverence for the authority of the Word of God, whose will we have got to do on earth even as it is done in Heaven; next, generous sympathy with all those who are loyal to the Lord Jesus Christ, and with this deep, passionate, vehement devotion to the cause of freedom—the greatness and glory of our country. (Loud applause.)

The Rev. S. B. HANDLEY (Stafford) proposed a hearty vote of thanks to the Rev. W. Dale, M.A., for distributing the prizes, and for his admirable address. (Applause.) Mr. Handley compliments

the directors on the success of the institution, which was placed above the ignoble position arising from pecuniary embarrassments. Judging from the number and quality of the boys, the high reputation in which the institution stood, and the character of the present assembly, he ventured to think the directors would be amply rewarded, and that in the future Tettenhall College would flourish and send forth successive generations which would be a strength and an honour to modern Puritanism.

Mr. W. Silvester, J.P. (Stafford), seconded the resolution, which was briefly acknowledged by Mr. Dale.

The Rev. D. JONES HAMER, of Queen-street Congregational Church, moved the following resolution:—

The object of Tettenhall College being to furnish a liberal education on the public school principle with religious instruction, free from sectarian exclusiveness, to boys intended for the Universities, the professions, or for commerce, we hereby express our sympathy with that object, and rejoice in the success achieved by the promoters of the college for several years past.

The Rev. J. A. SHILLITOE, in seconding the resolution, said with Mr. Dale he regretted the need for such institutions as this—he meant Nonconformist institutions—but seeing there was the necessity he rejoiced in the existence of Tettenhall College. He wished they had it in Birmingham. (Laughter.) It further rejoiced him to learn, from the evidence of the report of the examiners, of the high place which the college was taking among the educational institutions of the country. (Applause.)

Alderman BANTOCK moved that—

We present our most cordial thanks to the head-master, C. W. Young, Esq., M.A.; to the second master, James Shaw, Esq., B.A.; and to their colleagues, for the efficient manner in which they have carried out the designs of the founders of the college.

Mr. Bantock referred to the high character of the head-master (Mr. Young), and of Mr. Shaw and the staff generally, and said the pivot of their whole success was the quality of the teaching power. They were particularly favoured in the quality of the gentlemen who presided over the affairs of the institution. They were highly favoured in having such a gentleman as Mr. Young, and they would rarely find his equal. He combined in his person, and in the teaching staff, those qualities which would make one of those most difficult of all institutions—a scholastic institution—a success. (Applause.) Alderman Bantock concluded, amid the plaudits of the assembly, by a reference to the approaching marriage of the head-master.

This was seconded by the Rev. H. Grattan Guinness, who has several sons at Tettenhall, and acknowledged by Mr. Young, who paid a high tribute to the services rendered by Mr. Shaw, who had been associated with him for many years, and to whose co-operation, with that of the other masters, he attributed the success which had attended the institution. (Applause.)

A vote of thanks to the chairman, proposed by Mr. Jesse Bryant, of Manchester, and seconded by the Rev. Mr. Hindsley, of Walsall, having been carried, the benediction was pronounced by the Rev. J. Wolfendale, of Tutbury, and the company adjourned to a conversazione in another part of the building.

During the proceedings the following recitations were given:—Greek, scene from the "Ranae," of Aristophanes, H. H. Lankester (junior Tettenhall scholar) and S. Watkinson; English, scene from Shakespeare's "Henry IV.," H. T. Clarkson and H. G. Guinness; Latin, scene from "Andria," of Terence, H. Lewis and J. Watkinson; German, Schiller, "Die Jungfrau von Orleans," W. W. Chamberlain and J. Gough; French, Molière, "L'Avare," S. T. Smith and H. G. Guinness.

The following is the

PRIZE LIST:—

Scholarship—Junior Tettenhall Scholarship, H. H. Lankester.

Special Prizes—Sir F. Brossley's prize for Greek, S. Watkinson; Sir T. Salt's prize for Mathematics, H. H. Lankester; Mr. Remington Mills' prize for Good Conduct, F. Mayall; Mr. Smith's (of Adelaide) prize for English Essay, A. E. Keep; second ditto, S. T. Smith; Head-master's prize for English Verse, A. E. Keep; second ditto, T. Clarkson; Mr. Taylor's prize for Shakespeare, A. E. Keep.

Cambridge Local Examination Prizes, awarded by the Committee of the Wolverhampton Centre to Successful Candidates in Honours. Seniors—W. Bidlake (supplemented by Mr. Smith with books to the value of £3), J. Watson. Juniors—H. H. Lankester (supplemented by Mr. Smith, with books to the value of £2), J. Harden, F. Mayall, J. Watkinson, W. P. Halliwell, B. H. Jones, A. E. Keep, J. H. Riley, W. A. Mellor.

MIDDLE SCHOOL.

Forms v. and vi.

Divinity.—Form v. (classical and modern). Senior—Guinness, 1st prize; Lewis, 2nd ditto, given by Mr. Shaw. Mentioned with praise—Smith i, Mellor, Mayall ii. Junior—Watkinson, prize. Mentioned with praise—Barlow, Harden ii, Keep ii, Halliwell.

Latin.—Form vi. (classical and modern). Watkinson *ii*, prize. Mentioned with praise—Harden i, Smith *i*, Mayall *i*. Form v. (classical and modern). Halliwell, prize. Mentioned with praise—Adamson, Mellor, Keep *i*, Clarkson *i*, Chamberlain. Form iv. (classical and modern). Keep *ii*, prize. Mentioned with praise—Blakeley, Dickinson, Keep *iii*, Henderson, Harden *ii*, Taylor *i*.

Greek.—Form vi. (classical). Watkinson *i*, Crossley prize. Mentioned with praise—Lankester *i*. Form v. (classical). Watkinson *ii*, prize. Mentioned with praise—Harden *i*, Smith *i*, Halliwell. Form iv. (classical). Mayall *i*, prize. Mentioned with praise—Harden *ii*, Taylor *i*.

French.—Form v. (classical and modern). Smith *i*, prize. Mentioned with praise—Lankester *i*. Form v. Lower (classical and modern). Adamson, prize. Form iv. (classical and modern). Holt, prize. Mentioned with praise—Mellor, Clarkson *i*. Form iv. Lower (classical and modern). Mentioned with praise—Armstrong.

German.—Form v. (modern). Gough, prize. Form v. Lower (modern). Mellor, prize. Form iv. (modern). Mentioned with praise—Chamberlain. Form iv. Lower (modern). Holt, prize.

Mathematics.—Form vi. (classical and modern). Lankester *i*, Salt prize; Mayall *i*, prize. Mentioned with praise—Watkinson *ii*, Watkinson *i*. Form v. (classical and modern). Halliwell prize. Mentioned with praise—Taylor *i*, Bantock *i*, Holt, Harden *ii*, Clarkson *i*. Form iv. (classical and modern). Mentioned with praise—Barlow.

English.—Gough, prize. Mentioned with praise—Mellor, Jones *ii*, Potter, Marris.

Natural Philosophy.—Lankester *i*, prize. Mentioned with praise—Watkinson *i*, Harden *i*, Watkinson *ii*.

LOWER SCHOOL.

Form iii.

Divinity.—Ashton, prize. Mentioned with praise—Kennedy, Pearson, and Hunt *i*.

Latin.—Ashton and Kennedy, equal prize. Mentioned with praise—Watson and Newton.

French.—Pearson, prize. Mentioned with praise—Ashton, Kennedy, Harris, and Riley *iii*.

English.—Ashton, prize. Mentioned with praise—Pearson, Hunt *i*, Kennedy, and Naylor.

Dictation.—Harris, prize. Mentioned with praise—Smith and Watson.

Euclid—Kennedy, prize. Mentioned with praise—Pearson, Clarkson, and Ashton.

Arithmetic and Algebra.—Pearson, prize. Mentioned with praise—Smith *iii*, Smith *ii*, and Kennedy.

Extra prizes.—Hunt *i*, Newton, Riley *iii*, and Watson.

Form ii.

Divinity.—Taylor *ii*, prize. Mentioned with praise—Woodroffe, Perry *i*, Shaw *iii*, and Newey.

Latin.—Mayall, 1st prize; Perry *i*, 2nd ditto. Mentioned with praise—Newey, Taylor *ii*, Little, Pinson, and Bradbury.

French.—Perry *i*, prize. Mentioned with praise—Shaw *ii*, Taylor *ii*, Bradbury and Rollason.

Dictation.—Mayall, prize. Mentioned with praise—Perry *i*, Baldwin, Gibson, and Rollason.

English.—Taylor *ii*, prize. Mentioned with praise—Newey, Perry *i*, Woodroffe, Shaw *iii*.

Arithmetic.—Mayall prize. Mentioned withp raise—Redfern, Woodroffe, Saunders *i*, Pinson, and Newey.

Form i.

Divinity.—Mills, prize. Mentioned with praise—Lees, Hall, Perry *ii*, and Ward.

Latin.—Lees, prize. Mentioned with praise—Robertshaw, Perry *ii*, and Horton.

French.—*Robertshaw and Lee, prize. Mentioned with praise—Pattison and Perry *ii*.

Arithmetic.—*Haigh and Hall, prize. Mentioned with praise—Robertshaw, Butler, Lees, and Horton.

English.—Lees, prize. Mentioned with praise—Hall, Robertshaw, and Perry *ii*.

Dictation.—Lees, prize. Mentioned with praise—Robertshaw and Richards.

GENERAL PRIZES.

Chemistry.—Div. i.—Harden *ii*, prize. Mentioned with praise—Gough and Jones *ii*. Div. ii.—Marriott, prize. Mentioned with praise—Jones *i*. Div. iii.—Guinness, prize. Mentioned with praise—Watkinson *ii* and Taylor *i*. Drawing.—Freehand—Harris, 1st prize, given by Mr. Gunn; Perry *ii*, 2nd prize, given by Mr. Gunn. Mechanical.—Hunt, prize.

*Disqualified, having been in the form only one term.

ALEXANDER WAUGH YOUNG, M.A., Head-master.

UNIVERSITY COLLEGE SCHOOL.

The distribution of prizes at the school in connection with the above college took place on Friday, Prof. Henry Morley, presiding. Prof. Morley in his address expressed the desire of the Council that the school and college should be made to act together as parts of one educational whole—that was that the boys, on leaving the school, should pass into the college for the completion of their education. It was, he said, one of the grounds of the happiness of his life that his boys had received their whole education in that place. He rejoiced that that school had abolished a system that was not fit for dogs or horses, and that they had entirely done away with the application of physical force as a means of appealing to the intellect of the young. They had constantly cropping up reminders of the evils of that old system, and he was glad that they did not think, as many seemed to think, that because they were thrashed as youngsters their boys ought also to be thrashed. The old system meant that the masters were tyrants and the foes of the boys; at the University College School there were no tyrants, and the boys were not foes to their teachers. That, he believed was the only state under which education could properly be carried out. As were the schools of one generation so would be the life of the next. The speaker also referred to the fact that Latin verse and classical education generally, although holding its proper place in the school, was not the sole subject of consideration; but that so far as possible each boy was educated according to the bent of his mind and to the nature of his talents. He concluded by an appeal for funds for the "extension fund," to build another wing to the college, and by warning the prizé-takers not to rest on their laurels, and those boys who had not taken prizes not to despair of success in life, as very often the old fable of the hare and the tortoise was exemplified in the culture and education of the mind. This last piece of advice was singularly illustrated by the reading of the prize-list, for out of nine boys who had taken prizes for what are called "perfect reports"—that is, reports showing them to have been to the highest extent quiet, orderly, and assiduous in their studies—not one figured in the list of important prizes. The Case exhibition was awarded to D. H. Topham, who also took the matriculation prize for Latin, and a prize in mathematics; the Case prize for classics fell to J. H. Mann, who also would have taken first prize in both Greek and Latin had it not been that he had received these prizes the previous year; the German composition prize was given to J. P. Norman, who also took Herr Heimann's medal for German; and the French composition prize to E. A. Jonas. Mr. Ball's prize for an English essay fell to T. Lamb, who also took several other prizes; and M'Donnell, captain of monitors, and Goetze, lieutenant of monitors, received the awards allotted to the most competent in their duties. Among the most successful of the other competitors in various branches may be mentioned A. Berry, C. O. Jacobsen, C. H. Paice, C. Moritz, and S. Mayer. Prizes were also given for cricket, fencing, and gymnastics, a singular fact being that three brothers—H. D., C., and G. H. Rawlings—took the prizes in the three different classes. A vote of thanks to the chairman was passed amid general cheering; and the head-master (Mr. H. W. Eve) and the staff were also cheered.

CYPRUS.

(From the *Daily News*.)

Whatever diversity of opinion may exist as to the value of Cyprus as a military station, there can now be little as to the present condition of the island. The evidence of travellers ancient and modern has been examined, and on the whole yields a positive result. The late consul, Mr. R. H. Lang, has given a summary of his experiences in the new number of *Macmillan's Magazine*, and his opinions tally with those of the late American Consul, General di Cesnola. A brief residence in the island gives more than usual value to Mr. Poole's sketch of the condition of Cyprus in the *Contemporary Review*, and Herr von Löher, who has published an account of a tour in Cyprus, saw just what Mr. Lang and General Cesnola saw. He beheld an island in one of the last stages of economical and industrial decay. We must make up our minds to the fact that the Turks, like bad tenants, have left Cyprus in a most miserable state. As to the harbours, Mr. Lang says nothing about them, for a very good reason. There are no harbours in Cyprus, according to Mr. Poole; but there are indications of the site of classical and mediæval havens, and it is doubtless not impossible to dredge these and make them more or less serviceable. Turning from the harbours, which show the effects of Turkish neglect in the most decisive way, we ask, what are the products of the island? Cyprus, according to Mr. Lang, produces grain, wine, seeds, locust-beans, cotton, madder roots, tobacco, silk, and salt. The rapacity of Turkish taxation, the ancient and ruinous mode of collecting dues in kind, and the want of water, have lately reduced agriculture to the lowest level. As to the want of water, Herr von Löher says that the upland people and the charcoal burners destroy the remaining forests in the most reckless way. Thousands of trees are needlessly sacrificed every year. If a stranger remonstrates, he is told that "it is the custom in our country," or even that "the Government is to blame," for the natives have fallen into the habit of blaming the Turkish rulers even when they are not in fault. One of the first necessary steps of English administration will be to stop this waste. It will prove hard to check a custom grown inveterate with years, and it is not likely that the mountaineers will see the causative connection between woods and waters. As to the pestilential swamps, the Turkish ruler who was in brief authority during Herr Löher's visit was aware of the value of planting eucalyptus trees, and of drainage, but who was to pay for these improvements? Not the Porte, at all events, for the Porte was doing its best, as Mr. Lang points out, to ruin agriculture of every kind, by exorbitant taxation, and by the old mode of collecting dues.

By the Turkish method, which prevailed, if we are not mistaken, even in the Kingdom of Greece, a few years ago, the tax-gatherer must see the crops on the ground. He must take away his tenth, or whatever the proportion may be, before the cultivator removes anything. Thus corn rots in the rain, in a wet autumn. Cotton suffered even more from the fact that the collector could not visit all his province at once. When the American cotton was introduced it was found necessary to pick the pod as soon as it was ripe. If allowed to be on the ground, the pod burst, and the contents were spoiled. The collectors, however, in the true spirit of red-tapeism, decided that the pods must be left mouldering till they chose to come and count them. Thus the American plant was rendered useless, and money and labour were wasted. By similar devices the production of tobacco has been reduced to a tenth of what it was twenty years ago. In these twenty years Turkey has had, what Mr. Bourke thinks Turkey needs, moral aid and good advice. It has also obtained enormous loans, which are not likely to be forthcoming again, though the supply of good advice is practically unlimited. With moral aid, money, and kindly counsel at its back, the Porte has, in one quarter of its vast Empire, almost succeeded in turning Cyprus into a desert. The spectacle, as revealed by Mr. Lang and other consuls and tourists, is not encouraging to persons

who believe in the future of Turkey. "Every fresh effort at Constantinople to increase the revenues of the country led to the imposition of fresh taxes on tobacco, till at last the tax reached the exorbitant figure of six piastres per oke upon the most inferior qualities. As this represented about fifty per cent. of the entire value of the produce, it is not to be wondered at that the culture of tobacco should have almost entirely ceased." Not a tenth part of the land in Cyprus is under cultivation, according to Mr. Lang, and he holds that the wine, tobacco, and cotton of the island may be made remunerative. A different system of taxation may do wonders, but it may not prove easy to devise and introduce the new method. We must "lighten to the utmost the burden of payment by consulting the convenience of the payer," and it will be wiser to improve native modes of cultivation than to bring in Lord Sandon's steam-ploughs on a sudden. This at least is the result of Mr. Lang's experience as a farmer during the period of Turkish rule. He abandoned his Western implements, and used the best models of the native plough, and the best bullocks he could purchase. We are not to put Oriental feet, accustomed to easy slippers, into the tight and varnished boots of civilisation. "Our task must be, not to turn Cypriotes into Englishmen, but to possess as subjects happy and prosperous Cypriotes."

Happiness and prosperity will be of the nature of novelties to the Cypriote. At present the cultivator not only suffers from taxation, but from usury. General di Cesnola says that when the Cretan insurrection of 1866 broke out, and Greek subjects were ordered to leave Cyprus, he discovered a state of things which had hitherto escaped his notice. He found that very many of the poor Christian husbandmen were deep in the debt of Moslem usurers. Mr. Lang also presents to us the Turk in the character of "Shylock." "The horse-leech which bleeds the peasant is the usurer, from whom he is forced to borrow to pay his taxes, while waiting until his crop is matured. These advances cost him almost fabulous prices. Supposing the most honourable treatment known in these parts, the borrower pays interest of 40 per cent. per annum. Mr. Lang adds that it is the exception when he gets off so lightly. Possibly Greeks trade in the misfortunes of their countrymen with no more scruple than the Ottoman landholders spoken of by Cesnola. What is a new Administration to do in these circumstances? The economical problem of the condition of cultivators ground down by usury often meets one at the beginning of history. The Greeks, the Romans, the Jews, dealt with it in ways more or less heroic. We can hardly imitate the legislation of Solon, or listen to a cry for *novæ tabulæ*. Mr. Lang hopes that "means will now be found in a wise and prudent manner to put capital at the disposal of the agriculturist." Unluckily the agriculturist can do little even with the aid of capital, till he has abundance of water—that is, till the trees grow. A new system of irrigation may do much, but it is plain that the improvement of Cyprus is a question of time as well as of money. It is extremely desirable that geological surveys should be made, not only to rediscover mines which may prove to be unexhausted, but to find likely places for the boring of artesian wells. Meanwhile there exists a very large and apparently exhaustive French work on the geology of Cyprus which does not seem to have been studied by writers about the island. The character of the people of Cyprus is perhaps the brightest point in the present condition of our new dominion. They are patient—almost too patient. Herr von Loher speaks of a class of mountaineers who despise the dwellers on the plains, and he quotes one of their ballads, in which they say, "It is better to live among wild beasts than among Turks." Even these "Sphakiotes of Cyprus" are peaceful, and the peasants, as a rule, are honest, except when they try to defraud the tax-collector and the usurer. Mr. Lang asserts that "plenty of capable men for subordinate offices can be found in the island," and recommends the use of native functionaries in the administration. "There must be no false economy in refusing to give *employés* the comfortable means of subsistence. This error is at the base of the corruption in Turkey." In the interest of the gallant ten thousand sepoys, Mr. Lang maintains that the building of barracks ought not to be delayed for a day, and that sanitary works are urgently needed. needed. "The lives of our soldiers and civilians depend on them." It may be true that "in a few years the people of Cyprus will be the most favoured in the world." If so the Government will have done a philanthropic action when they annexed the island. For very many years the consciousness of virtue must be, we fancy, its own award.

The Duke of Cambridge, as Ranger of the Regent's Park, officiated at the opening of the bridge which has been erected by the vestry of St. Pancras at Gloucester-gate.

Mr. Cross has appointed the following gentlemen to be Commissioners under the Endowed Schools (Scotland) Bill:—Lord Moncrieff, Lord Balfour of Burleigh, Mr. Ramsay, M.P., Sir James Watson, Mr. Tait, Dr. Donaldson, and Mr. J. A. Campbell.

The Marquis of Salisbury, K.G., the Chancellor of the Exchequer, and the Home Secretary are expected to address a meeting at the Free Trade Hall, Manchester, on the last Friday in August. A mass meeting is also to be held on the following day.

Epitome of News.

The *Monitcur* states that Marshal MacMahon will only resign in two cases—the refusal of the Budget by the Chamber, or the impeachment of the Ministry of May 16. According to this authority, he will not mind a Republican majority in the Senate.

A telegram from Rome announces the death, by cholera, of Cardinal Franchi, the Papal Secretary of State. Cardinal Franchi was the author of the plan for the restoration of the Roman Catholic hierarchy in Scotland.

The German Emperor is reported to be making fair progress in his recovery at Teplitz. He is now able to walk for some time together, and he may be seen taking his daily exercise in the grounds and in the streets. A body-guard has been formed of Teplitz citizens volunteering for the service.

There is to be a meeting between the Emperors of Germany and Austria, but no definite arrangements have yet been made.

The Czar will shortly go to Livadia.

The ratifications of the Berlin Treaty were exchanged on Saturday. Sadoullah Bey announced that he had not received the Ottoman ratifications. They are not expected for a fortnight. The Sultan has, however, sanctioned the treaty, solemnly recognising its validity. The Russian ratifications were in Russian, with a French translation. The British ratifications merely bore the Queen's signature alone, and were not countersigned by any of the Ministers.

The Russians are endeavouring, says a *Times* telegram, to charter steam transports for conveying 100,000 men to Odessa about a month hence. The operation will, however, depend upon the evacuation of Varna by the Turks.

The *Daily News* special correspondent in Cyprus telegraphs that the question of the immediate return home of the Indian troops has been settled in the negative by the discovery that the Commissariat is unable to ration them for the voyage. The correspondent, referring to the shortcomings of the Commissariat Department, says that "stores were so pitched on board the transports leaving Malta that it has been found necessary to land every article before it was possible to make up the supplies for each detachment to be distributed. Ninety mail-carts were sent from Malta with bags of tent-pegs in mistake for linch-pins."

Alfonso XII. of Spain has resolved to erect a magnificent basilica over the tomb of the unfortunate Queen Mercedes. Until the work is completed a sum of 9,200*l.* will be paid yearly out of the national revenue, and large amounts will be contributed by the ex-Queen Isabella and the Duc de Montpensier.

In consequence of the alarming outbreak of diphtheria at Surbiton, the Improvement Commissioners had a special meeting on Saturday, when their medical officer reported that he had discovered and inquired into thirty-four cases. Out of those thirty persons had taken milk supplied by one dairyman, and his opinion was that the outbreak was to be attributed to the milk, but how it had become contaminated he was not then in a position to say.

Captain Webb, the well-known swimmer, made an attempt on Friday to swim in the Thames for thirty-six successive hours. After being in the water nine hours, however, he abandoned the effort, attributing his failure to the high wind.

The outbreak of typhoid-fever in Bristol, which the medical officers of health attribute to contaminated milk supplied to the town, is increasing, there now being as many as forty cases within a limited area in one of the fashionable parts of the city, and there are many scattered cases.

A severe thunderstorm, accompanied with rain, passed over a large area of the United Kingdom on Saturday and Sunday, resulting in loss of life and much destruction of property.

A meeting in support of the movement for providing a home for the reformation of female habitual drunkards was held at the Mansion Housse on Friday. Dr. Cameron, M.P., presided. The committee which had been appointed at a former meeting, reported that a suitable house had been secured at Bedford.

The American boat Nautilus, which left Boston in June for Europe and the Paris Exhibition, has arrived off the Lizard, and is now lying in Mullion Cove. She made the voyage from Boston to the Lizard in forty-five days. The Nautilus is a boat of 15ft. keel, and above 20ft. covering. She is decked, with a small aperture cut in it for entrance. The little adventurous craft is manned by two men, aged respectively twenty-five and thirty years, both in robust health.

The Queen drove to Sandown Bay on Friday evening, accompanied by Princess Beatrice and Prince Albert and Prince George of Wales, to witness the operations at the wreck of the *Eurydice*. Her Majesty drove back to Osborne through Yaverland and Brading.

The Queen and Court remain at Osborne. On 13th Her Majesty will inspect the fleet at Portsmouth. In addition to the members of the Royal Family, a large number of Peers and Commoners will, it is understood, be present. They will be conveyed by special train to Portsmouth, and received there on board a steamer prepared for their accommodation by the Lords of the Admiralty. The Euphrates will, it is believed, be set apart for this service.

The Queen's intended visit to Germany in the autumn will comprise a short visit to Princess Alice at Darmstadt, and then a stay of some weeks in Saxe-Coburg-Gotha. Her Majesty will reside at the Schloss Rosenau, the birthplace of her lamented Consort, and she will there be visited by her eldest daughter and the Crown Prince of Germany. The Queen will be accompanied by Prince Leopold and Princess Beatrice.

Prince Leopold, having recovered from his recent illness, left Windsor Castle on Saturday afternoon on a visit to Her Majesty at Osborne.

The Prince and Princess of Wales have gone to Cowes, and will remain there over the regatta week.

The Marquis of Lorne will not leave for Canada until after the elections in the Dominion have taken place. His arrival may, therefore, be looked for in November next.

Gleanings.

"Waiter, this bit of turbot is not so good as that you gave us yesterday." Waiter: "Beg pardon, sir; it's off the same fish."

A shrewd confectioner out West has taught his parrot to say "Pretty creature!" to every lady who enters his shop, and his business is rapidly increasing.

"Is that the second bell?" inquired a gentleman of a coloured porter. "No, sah. Dat am de second ringin' ov de fust bell. We hab but one bell in dis establishmum."

"The danger of using similes," referred to in our issue of last week, is further illustrated by the mixed metaphor which Mr. Alderman Cotton perpetrated on Thursday last in the debate on Lord Hartington's resolution. The hon. member said that at one stage of the negotiations on the Eastern Question, war was so imminent that "it only required a spark to let slip the dogs of war."

COMPLIMENTS IN AMERICA.—A New York editor gently applauds a contemporary, stating that it "can compress more deliberate, wilful, wicked, villanous lies into a square inch than any other that is or ever was printed."

NOT PARTICULAR.—A resident found something offensive in his last dozen eggs, and took the dealer to task. "What is the matter with them?" asked that individual. "They ain't good," was the reply. "Well, that isn't to be wondered at," was the apologetic rejoinder; "hens are so drove now they ain't expected to be as particular as usual!"

QUESTION I' MENTAL ARITHMETIC (FROM CUMBERLAND).—State t' progressive value o' woman's tears. Example gi'en:—One tear is equal to one new rig out, including a cashmere shawl; two tears are equal to a bigger house, an' a pony-phaeton; a shedding o' tears is equal to a trip to a summer residence i' t'Isle o' Man; an' a flood o' tears equals an expenditur' resultin' i' sevenpence i' t' pound, be order o' t' Court o' Bankruptcy.

INGENIOUS.—Our Yankee cousins have hit upon a capital method of viewing their University boat race between Yale and Harvard. A train of platform cars, with seats for spectators, is to run along the track by the river side, keeping even with the competing crews. Each car will be boarded up at the back and sides, and will have four tiers of seats, accommodating eighty people.

AUDACITY!—They are making a dead-set at ladies' trains in Prague. First they imposed a tax of twenty florins per annum upon any lady wearing a train to her dress, and now a society has been formed the members of which engage to have a list upon which during their wanderings they will inscribe the name of any lady who is guilty of the offence. They vow to marry no lady who is a train-wearer. The society calls itself the "Silent Association."—*Mayfair.*

SUITABLE FOR AUGUST READING.—The *St. Louis Evangelist* is moved to tell a little story. The pastor of one of the leading churches in that city was absent from his pulpit on a recent Sunday. Several persons expressed dissatisfaction at seeing a stranger in the pulpit, and one lady said she would not have come if she had known that Dr. —— was not going to preach. An elder standing near very promptly replied, "Madam, the worship of Dr. —— will be resumed next Sunday." This reminds us of a similar little story. An Eastern minister of some local reputation, being in New York, was once invited to supply the pulpit of Dr. C——, who was absent from the city. Quite a number of people stuck their heads in at the door, and seeing a stranger left for other churches, and a few who had taken their seats had the bad taste to leave the church. The stranger rose, hymn-book in hand, and said:—"Those who came to worship God will please to join in singing the — hymn; those who came to worship Dr. C—— will have an opportunity of retiring during the singing. No one retired.—*Examiner and Chronicle.*

CANDIDATES AND KISSES.—At a meeting held in Dunbar on Friday to promote the return of the Conservative candidate, Sir James Grant Suttie, for the representation of the Haddington District of Burghs, a fisherwoman, named Mary Macfarlane, distinguished herself by her zeal, and acted as fuglewoman when the Provost called for three cheers for Sir James. Grateful for this enthusiasm in his behalf, Sir James Grant Suttie moved forward a few steps, reached Mary Macfarlane, and shook hands with her. He then brought her into the ring around which the crowd were gathered, and the couple—Sir James holding Mary by the arm, and Mary curtseying and smiling happily—

stood together while the Provost continued his address to the fishermen, the crowd all the time giving vent to their feelings by cheers and laughter. After the three cheers had been repeated, Sir James Grant Suttie said: "I have still one more duty to perform, if you will allow me. It is——" A Voice: "Well, what?" "I have got a commission, and" (advancing to Mary Macfarlane) "as I have permission from Lady Susan, I will now execute it." Here Sir James took Mary Macfarlane by the hand, and, amid the loud laughter of the fishermen and women, he imprinted a kiss—and a hearty "smack" it was—on Mary's lips. Mary promptly offered to give another in return, but her wish was not granted. From the candidate she turned to the parish minister, and offered to honour him as Sir James had honoured her, but the rev. gentleman could not summon the necessary courage—at least, he did not follow the example of the gallant political defender of the "Auld Kirk."—*Edinburgh Daily Review.*

Bryant on Immortality.—In Mr. Bryant's poem "The Flood of Years," which was first published some years ago, are these lines:—

So they pass
From stage to stage along the shining course
Of that fair river, broadening like a sea.
As its smooth eddies curl along their way,
They bring old friends together; hands are clasped
In joy unspeakable: the mother's arms
Again are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them; wounded hearts that bled
Or broke are healed for ever.

A gentleman, says a writer in *Harper's Weekly*, who had been sorely bereaved, was so struck by the unquestioning faith in immortality here expressed, that he wrote to Mr. Bryant, asking if the lines were to be understood as a statement of his own belief. Mr. Bryant instantly replied as follows:—"Certainly I believe all that is said in the lines you have quoted. If I had not I could not have written them. I believe in the everlasting life of the soul; and it seems to me that immortality would be but an imperfect gift without the recognition in the life to come of those who are dear to us here." A "Biographical Memoir" is announced from the pen of his intimate friend, General James Grant Wilson, himself a poet, editor, and author, giving valuable literary and personal reminiscences of the venerable poet. This will be incorporated in a "Memorial edition" of Mr. Bryant's well-known "Library of Poetry and Song."

The Annual Outing.—That the change of scene and air secured by an annual "outing" is beneficial to health cannot be doubted. The relief afforded counts for much, the opening up of new sources of energy counts for more, in the sum of advantages gained. Meanwhile, not only will the profit be small, but the result questionable, unless the relief and the sense of freshness are shared by mind and body alike. In a word, perfect absence of worry is essential to the full enjoyment and restorative action of the holiday. This is just what the majority of persons, particularly the heads of families, forget, for themselves and those around them. A jaded mind needs rest quite as much as a weary body, and neither the one nor the other can obtain the sort of rest which is essential to a complete renewal of strength without the awakening of new interests. The simple cessation of work may in some few instances give relief, but much more than this is necessary for the recovery of health and renewal of energy when mind and body are exhausted by long-continued or monotonous toil, or domestic duty. It follows that in the choice of a locality, and in the manner of conducting the trip, the inclination should be consulted not less than general convenience. It is too much the practice to make a toil of a pleasure, and create occasions of annoyance in the course of the annual holiday. Everything should be planned to leave the mind free as regards the obligations of home duty, and enable it to share the advantages of the change bestowed on the body. There is plenty of thought for the physical part of man's nature; it may not be unreasonable to put in a plea for the consideration of his needs as a being endowed with a mental part, which is apt to be over much burdened with responsibility and harassed by many cares. The annual outing will be incomparably more enjoyable, and productive of lasting benefit, if these needs of the mind are considered, instead of being systematically overlooked. People go away anxious, and return to mourn over the smallness of the benefit they have received. They took their worries with them, and they might almost as well have stayed at home.—*Lancet.*

Registration of Voters. — Lists of voters are now exhibited on all church and chapel doors, and will remain until the 14th inst. Householders in boroughs and counties, and occupiers of land in counties, should ascertain whether their names are duly entered.

The Duke of Connaught (Establishment) Bill.—The following are the thirteen members who voted in the House of Commons on Wednesday against the third reading of the Duke of Cannaught (Establishment) Bill:—Mr. Anderson. Sir Charles Dilke. Mr. P. A. Taylor, Sir Wilfrid Lawson, Mr. Macdonald, Mr. Richard, Mr. J. Cowen, Mr. O'Connor Power, Mr. Hutchinson, Mr. T. Earp, Mr. E. Jenkins, Mr. J. H. Kirk, and Dr. Cameron. The tellers were Mr. Burt and Mr. Plimsoll.

Miscellaneous.

Lord Salisbury on the Work of the Congress.—Lord Salisbury received on Friday a deputation of Lancashire Conservatives, introduced by Mr. Birley, M.P., who presented to the Foreign Secretary a congratulatory address on the results of the labours of the British Plenipotentiaries. Lord Salisbury, in his reply complained that while the work of the Plenipotentiaries was passed over without criticism in the House of Lords, where they alone could minutely explain it, it had been subjected in the House of Commons to a most hostile and acrimonious criticism. Referring to Mr. Gladstone's speech, Lord Salisbury said that the broad result of the Congress was that it had rescued from the grasp of Russia a territory as large as that of Ireland; and when he heard the results of negotiations of which this was the principal issue branded as favourable to servitude and hostile to freedom, he could only suppose that the distinguished statesman who made the charge had entirely forgotten some of the most notorious facts of the history of his time. The Foreign Secretary also asserted that Mr. Gladstone's idea of estrangement on the part of the Governments of France and Italy had no foundation in any official communication that had come before him. There had, he said, been two currents of thought at work with regard to the foreign policy of England of recent years. One school was for a great England and the other was for a small England, and he was convinced that the people of England were not in favour of the small England idea. The Government, in the policy they had pursued, had not been following any crotchets or eccentricities of their own, but simply upholding the ancient sentiments of the English people.

The Government and the Temperance Question.—It seems impossible to credit it, but there is just now good reason to believe that the Government have made up their mind to throw over the Irish Sunday closers. I make no allusion to the principle at issue; but, regarded as a piece of tactics, it is impossible to conceive anything worse. The Bill now awaits only its third reading, which might be got through on any night without serious delay to the business programme. On any night when the Government have a Bill on they might report progress at midnight, take up the Sunday Closing Bill, and depend upon its supporters to sit till it was through its last stage. If they allow the opportunity to pass, all the labour of the Session in this direction will have been lost, and they will prepare for themselves a legacy of obstruction for next year. In the House of Lords the publican interest has been not less triumphant. The committee on intemperance, which has been sitting for two years, is now ready to report. On the motion to consider the report the opponents of legislation against intemperance banded themselves together, and, by repeated divisions, prevented the report being considered. The consequence is that the committee have broken up without making any report. They will ask leave to sit again next session, and may or may not then agree upon a report. In any case, another year's delay has been secured.—*Mayfair.*

Births, Marriages, and Deaths.

MARRIAGES.

BEVIS—WOODGATE.—June 5, by the Rev. R. Reid, the Rev. Henry Bevis (son of the Rev. H. J. Bevis, of Ramsgate), Incumbent of Christ Church, Strathabyn, to Rosa, second daughter of the late Decimus Woodgate, Esq., and granddaughter of the late Alexander Woodgate, Esq., of Somerhill, in Kent.

BISHOP—STANDRING.—July 30, at the Methodist Free Church, Finsbury, by the Rev. E. Boaden, Edwin K. Bishop, of 13, Church-row, Kingsland, to Alice, daughter of A. P. Standring, of 39, Ecclesbourne-road, Islington.

CROWTHER—MARSH.—July 31, at Hoxton Academy Chapel, by the Rev. C. Fleming Williams, Richard William, eldest son of the late Mr. William Crowther, of Islington, to Maria (Tottie), eldest daughter of Mr. Thomas Marsh, of Enfield and Hackney.

WHITFORD—AXTENS.—July 31, at Camberwell-green Chapel, by the Rev. Dr. Clement Clemance, B.A., Samuel, son of Samuel Whitford, formerly of Brixton, to Caroline Harriet, only daughter of the late Thomas Axtens, of Somerset.

BROADHEAD—BRIGHTWEN.—July 31, at the Friends' Meeting House, Scarborough, William Henry, only son of Henry Broadhead, of Chapel Allerton, Leeds, to Hannah Maria, daughter of the late Charles Brightwen, of Newcastle-on-Tyne.

DEATHS.

SOUNDY.—Aug. 1, at Henley-on-Thames, Ann, fourth daughter of the late Mr. William Wattingley Soundy, aged 77.

TAYLOR.—July 28, at his residence, Goldington-road, Bedford, John Usher Taylor, aged 54. Much respected and greatly lamented.

Violet Ink.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

Perfection.—Mrs. S. A. Allen's World's Hair Restorer is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

Epps's Cacáoine (Quintessence of Cacáo).—Cacáoine is not so rich as chocolate, or substantial as prepared cocoa, but when made is a very fluid beverage, with an almond-like flavour, clean to the palate as tea, and refreshing to a degree, owing to the volatile action of the set free active principle of cacáo, theobromine. Cacáoine is the one stimulative warm drink that affords sterling support to the system. Each packet is labelled "James Epps and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly."

The Medical profession are now ordering Cadbury's Cocoa Essence in thousands of cases, because it contains more nutritious and flesh-forming elements than any other beverage, and is preferable to the thick starchy Cocoa ordinarily sold. When you ask for Cadbury's Cocoa Essence be sure that you get it, as shopkeepers often push imitations for the sake of extra profit. Makers to the Queen. Paris depot: 90, Faubourg St. Honoré.

Holloway's Pills.—Pure Blood.—As this vital fluid when in a healthy state sustains and renovates every part of the living system, so when it becomes impoverished or impure it exerts a precisely contrary effect. It is abundantly manifest that any medicine which does not reach the circulation can never exterminate the disease; but any preparation capable of exercising a sanitary influence over the blood must with it be carried to every living fibre of the frame. The lungs, heart, liver, kidneys, and skin, all receive benefit from its more wholesome condition. Holloway's purifying Pills operate directly, powerfully, and beneficially upon the whole mass of blood, whether venous or arterial. They strengthen the stomach, stimulate the liver and kidneys, expel disease, and prolong existence.

Reckitt's Paris Blue.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

Advertisements.

METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

THE HYDROPATHIC ESTABLISHMENT, Malvernbury, Great Malvern, is RE-OPENED by Dr. WALTER JOHNSON.—Terms for Patients and Visitors on application.

YOUNG LADIES wishing to ATTEND LECTURES at Cambridge are RECEIVED into the house of a resident married University man, himself engaged in tuition. References given and exchanged.—Address, K.K., Union Society, Cambridge.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (Lond. U.)
Second Master—T. POWELL, Esq., M.A. (Oxon.)
And Seven Assistant Masters.

Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial life Three Pupils passed the last Matriculation Examination, and one the last B.A. Examination of London University—all in the first division. The excellence of the Dietary and of the Sanitary arrangements is attested by the good health which has prevailed. The playground, in the midst of an Estate of 27 Acres, is supplied with Gymnastic Apparatus and spacious Swimming Bath. Separate study rooms are provided for pupils preparing for examinations. Exhibitions vary from £15 to £40 per annum.

JUNIOR SCHOOL.

A PREPARATORY SCHOOL has been OPENED, in a separate building and with separate playground, under the care of Mrs. MILNE. Periodical examinations are conducted by the Principal of the College.

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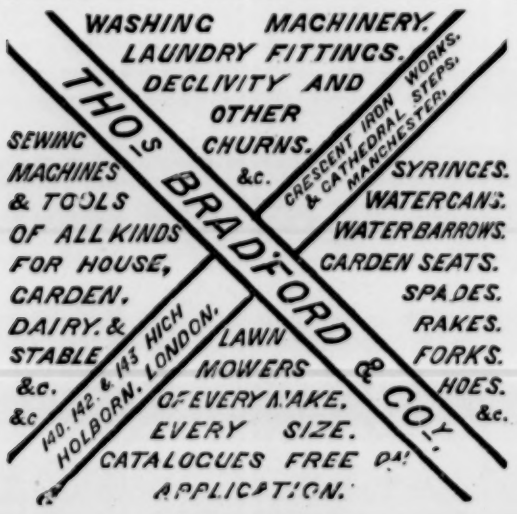

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Edinburgh .....arr.	4 35	8 40		6 0	7 45		7 45
Glasgow ..... "	4 50	9 0		...	7 55		7 50
Greenock..... "	5 55	9 52		...	8 23		8 23
Perth ..... "	7 45	11 40		8 40	11 10		11 10
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